

क ङ क ता नि वा सी

साधुचरित-श्रेष्ठिचर्यं श्रीमद् डालचन्द्रजी सिंघी पुण्यसृष्टिनिमित्त
प्रतिष्ठापित एवं प्रकाशित

सिंघी जैन ग्रन्थमाला

[जैन आगमिक, दार्शनिक साहित्यिक ऐतिहासिक, वैज्ञानिक, कथारमक - इत्यादि विविधविषयगुम्फित ;
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भाषा तथा मूल्य संशोधनात्मक साहित्य प्रकाशिकी सर्वश्रेष्ठ विषय सम्भावति]

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व्यवस्थापक तथा प्रकाशक

भारतीय विद्या भवन

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रिष्टसमुच्चय

[प्राकृतमूल-संस्कृतच्छाया-आंग्लभाषानुवाद-विस्तृत
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प्र का श क

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ऑनररि रजिष्ट्रार

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अस्ति ब्रह्मनिधे देसे सुप्रसिद्धा मनोरमा । सुसिंहाबाद् ह्यभाक्त्वा पुत्री वैभवशक्तिनी ॥	१
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॥ सिंधीजैनग्रन्थमालासंपादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुत । रूपाहेलीति सन्नानी पुरिका तत्र सुस्थिता ॥	१
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तत आगत्य सँल्लग्नो राष्ट्रकार्ये च सक्रियम् । कारावातोऽपि सम्प्राप्तो तेन स्वराज्यपर्वणि ॥	२१
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सिंधी पदयुतं जैन ज्ञान पीठ तदाश्रितम् । स्थापित तत्र सिंधीश्रीडालचन्द्रस्य सूनुना ॥	२३
श्रीबहादुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥	२४
प्रतिष्ठितश्च तस्यासौ पदोऽधिष्ठातृसञ्ज्ञके । अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥	२५
तस्यैव प्रेरणां प्राप्य श्रीसिंधीकुलकेतुना । स्वपितृश्रेयसे ह्येषा प्रादग्धा ग्रन्थमालिका ॥	२६
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विदुषां श्रीमता योगाद् संस्था जाता प्रतिष्ठिता । भा र ती य पदोपेत वि द्या भ व न सञ्ज्ञया ॥	३०
आहूत सहकाराय सुहृदा स मुनि कृतौ । तत प्रभृति तन्नापि सहयोग प्रदत्तवान् ॥	३१
तद्भवनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता । स्वीकृता नम्रभावेन साऽप्याचार्यपदाश्रिता ॥	३२
नन्द-निर्धेय-चन्द्राण्डे वैक्रमे विहित्ता पुन । एतद्ग्रन्थावलीस्यैर्यकृत् तेन नव्ययोजना ॥	३३
परामर्शात् ततस्तस्य श्रीसिंधीकुलभास्वता । भा वि द्या भ व ना येय ग्रन्थमाला समर्पिता ॥	३४
प्रदत्ता दशसाहस्री पुनस्तस्योपदेशत । स्वपितृस्मृतिमन्दिरकरणाय सुकीर्तिना ॥	३५
दैवादल्पे गते काले सिंधीवर्यो दिवगत । यस्तस्य ज्ञानसेवायां साहाय्यमकरोत् महत् ॥	३६
पितृकार्यप्रगत्यर्थं यत्तशीलैस्तदात्मजै । राजेन्द्रसिंहमुख्यैश्च सङ्कृत तद्बचस्तत ॥	३७
पुण्यश्लोकपितुर्नाम्ना ग्रन्थागारकृते पुन । बन्धुज्येष्ठो गुणश्रेष्ठो ह्यर्द्धलक्ष प्रदत्तवान् ॥	३८
ग्रन्थमालाप्रसिद्धयर्थं पितृवत्तस्य काञ्चित् । श्रीसिंधीबन्धुभि सर्वं तद्गिराऽनुविधीयते ॥	३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिर नन्दत्वियं लोके जिनविजयभारती ॥	४०

सिंधी जैन ग्रन्थमाला

८० अघावधि मुद्रित ग्रन्थनामावलि ८०

१ मेखुवाचार्यरचित प्रबन्धचिन्तामणि मूकप्रभ २ पुराणप्रबन्धसंग्रह ३ राजशेखरसूरिरचित मन्वब्रह्म ४ जिनप्रभसूरिकृत विविधटीर्थकल्प ५ मेखविजयोपाख्यानविरचित वैशालन्दमहाप्रभ ६ जसोमिजयोपाख्यानकृत वैशालन्दमहाप्रभ ७ हेमचन्द्राचार्यकृत प्रमाणमीमांसा ८ महाकल्पहरकृत लक्ष्मण मन्वब्रवी ९ प्रबन्धचिन्तामणि-हिन्दी भाषांतर. १० प्रभाकरसूरिरचित प्रभाकरचरित ११ Life of Hemachandracharya By Dr G Bühler १२ सिद्धिकर्मोपाख्यानविरचित मातृवन्दन पणिकरित १३ जसोमिजयोपाख्यानविरचित ज्ञानचिन्तुप्रकरण १४ हरिवेणुचार्यकृत इतर कथाकोश १५ वैशंपय्याजसूरिसंग्रह प्रथम भाग १६ हरिमत्सूरिविरचित भूतोज्ज्वल १७ गुणदेवकृत विषयवृत्त



८० सप्रति मुद्र्यमाण ग्रन्थनामावलि ८०

१ चारतराच्छुर्वावलि २ कुम्भारपालवरीचरसंग्रह ३ विविधगणेशवैशंपय्याजसंग्रह ४ वैश्वदेवकृत प्रसक्ति संग्रह, भाग १, ५ विद्वत्सिद्धेश्वरसंग्रह. ६ उत्तपोवनसूरिकृत कुम्भकन्यात्मकथा. ७-८ चरकप्रभ सूरिकृत धर्मानुबन्धमहाप्रभ तथा श्रीरिचौमुठी भावि मन्वान्य जनेक प्रकस्मादि कृतिसंग्रह ९ जिनेश्वर सूरिकृत कथाकोशप्रकरण. १० मेखविजयोपाख्यानकृत विविधजन्ममहाप्रभ. ११ काम्यचार्यकृत म्यागावज्वरवार्तिकवृत्ति. १२ महम्मूनि शुभप्रसवविरचित जवुचरित्र (प्राकृत) १३ जयराजुवचन विमिश्र-कृत १४ कोलहलविरचित जीमवती कथा (प्राकृत) १५ अम्युक्त रहस्यकृत छन्देष्ट पुराण (अपभ्रंश काव्य) १६ शुभप्रभविरचित मंत्रोद्घोषकन्यबन्धप्रकरण १७ जवचनविरचित इन्मीर महाप्रभ. इत्यादि, इत्यादि.



८० मुद्रणार्थ निर्धारित एव सज्जीकृत ग्रन्थनामावलि ८०

१ मातृवन्दनपणिकृत विवेकविमलसटीका २ पुराण एत-भाषाविसंग्रह ३ प्रदीप काव्य संग्रह. ४ मन्वब्रह्मसूरिकृत मन्वब्रह्मसंहिता ५ सिद्धिकर्मोपाख्यानविरचित कास्यवहास टीका ६ पञ्चसिद्धसूरिकृत धर्मोपदेशमन्व ७ हेमचन्द्रसूरिकृत मूकप्रतिप्रकरणवृत्ति. ८ राजप्रभाचार्यकृत उपदेशमन्वा टीका. ९ जसोमिजयोपाख्यानकृत जनेकमन्वबन्ध १० जिनेश्वरचार्यकृत प्रमाणभाष्य. ११ महाजिजीवसुत्र. १२ हरिवचनमाचार्यकृत आक्षरकथात्मकवैशंप १३ राधेश्वर वंशावलि १४ उपदेशपद्यप्रकरण. १५ सिद्धिकन्यकृत काव्य प्रकाशपञ्चन. १६ बर्द्धमानाचार्यकृत यमराजमहोदधि १७ प्रसिद्धसोमकृत सोमसौम्यकाव्य. १८ मेखिकन्यकृत पद्मीसतक (इपहृ वृषहृ २ काव्यवशेष सुध). १९ श्रीधरचार्य विरचित महापुराण चरित्र (प्राकृत महाप्रभ). २० चरकवृत्तचरित्र (प्राकृत). २१ मन्मयासुरटीका (प्राकृत). २२ जेमिनाद चरित्र (अपभ्रंश महाप्रभ) २३ उपदेश परटीका (बर्द्धमानाचार्यकृत) २४ निर्वाणवीत्यवती कथा (छं कथा मंत्र) २५ छन्दसुमारचरित्र (संछन्द काव्य मंत्र) २६ राजवचन पठककृत मीरचरित्र २७ प्रभोवमभिरवसुत वाग्मयार्थकारवृत्ति. २८ सोमवचनविरुद्ध विद्वत्सुपमसङ्गवृत्ति. २९ समवन्धुविरचित इतराचारवृत्ति. ३० पणिकप्रकरण ३१ पुराणप्रबन्धसंग्रह-हिन्दी भाषांतर. ३२ शुभकनातुचरित्र नामारण्य. ३३ शुभप्रभ-वरी चरित (प्राकृत कथा) इत्यादि इत्यादि.



खर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



बापू भीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

जन्म-वि. सं १९११ चर्म बरि १ 卐 खर्गवास-वि सं १९८४ पोष द्विदि ९

दानशील-साहित्यरसिक-संस्कृतिप्रिय
स्व. श्रीवावू बहादुरसिंहजी सिंघी



अजीमगंज-कलकत्ता

जन्म ता २८-६-१८८५]

[मृत्यु ता ७-७-१९४४

DEDICATED TO
ACHARYA
SHRI JINA VIJAYAJI MUNI
WITH PROFOUND RESPECT

A. S. GOPANI.

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Babu Shri Bahadur Singhji Singhi

My dear, sincere, and noble friend, Babu Shri BAHADUR SINGHJI SINGHI, who, under my special inspiration, had founded this SINGHI JAIN SERIES in 1931, in sacred memory of his saintly father, Babu Shri DALCHANDJI SINGHI and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress in course of last twelve years who had, to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the BHARATIYA VIDYA BHAVAN, according to a scheme outlined by me in the latest works published last year in it, is now no more to see the publication of this work! Full one year has now passed since the sad demise of that noble man. This is the first work of the SERIES that is being published after he departed from amongst us. In his revered memory, I am penning few lines here

ON THE 7TH OF JULY, last year (1944) Babu Shri BAHADUR SINGHJI SINGHI left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss is personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

Babu Shri BAHADUR SINGHJI SINGHI was born in Azimganj Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhji's father Babu Shri DALCHANDJI SINGHI the family firm became a very flourishing concern.

Babu Dalchandji Singhi, was born in Azimganj (Murshidabad) in the Vikrama Samvat 1921 (1865 A. D.), and died in Calcutta on the 30th December 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs Hurisingh Nehalchand for a long time though in those days it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale, and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of Hurisingh Nehalchand came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense and the reputation of the firm in commercial circles was indeed unique.

Having thus brought his jute business to the most flourishing condition Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C. P.) limestone deposits of Sakti State and Akaltara and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is yet to be developed. His mining firm Messrs Dalchand Bahadur Singh is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24 Perganas, Rangpur, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally

well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When Mahatma Gandhi personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singh gladly handed over to him a purse of Rs. 10,000.

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs. 3,00,000, and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H E Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs 21,000, in which he paid Rs. 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs.

In his private life Babu Dalchandji Singh was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singh cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise, and before this purpose of his could become a reality, he expired.

*

However, BABU BAHADUR SINGHJI SINGHI, worthy son of the worthy father, in order to fulfil the noble wish of the late

Dalchandji Singhi continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra, the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur etc., and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Sri Sukhlalji (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile Babu Bahadur Singhji Singhi incidentally met the late Poet, Rabindranath Tagore, and learnt of his desire to get a chair of Jaina studies established in the Viśva Bhāratī Shantiniketan. Out of his respect for the Poet Bābu S'ri Bahadur Singhji readily agreed to found the chair (provisionally for three years) in revered memory of his dear father and pressing and cordially invited me to organize and conduct the same. I accepted the task very willingly and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet Rabindranath.

During the period of 10 years of my principalship of the GUJARAT PURATATVA MANDIR, Ahmedabad and even before that period I had begun collecting materials of historical and philological importance, and of folk lore etc., which had been lying hidden in the great Jaina Bhandars of Patan Ahmedabad Baroda Cambay etc. I induced my noble friend Babu Bahadur Singhji Singhi also to start a Series which would publish works dealing with the vast materials in my possession and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present Singhi Jaina Series.

At an early age Babu Bahadur Singhji joined the family business and by pushing ahead with his father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindari and had interests in many industrial and banking concerns. Thus early preoccupation with business affairs prevented his having a college education. But Singhji was

studious and introspective by nature He devoted all his spare time to study and cultural development He acquired an excellent command over several languages. Art and literature were the subjects of his choice He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world He also had a good and large collection of works of art and historical importance Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan He was also the President of the Jain Swetambara Conference held in Bombay in 1926 Though he had made no special study of law he was well up in legal matters On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name

To the Hindu Academy, Daulatpur, Rs 15,000/
 to the Taraqi-Urdu Bangala 5000/
 to the Hindi Sahitya Parishad 12,500/
 to the Vishuddhanand Saraswati Marwari Hospital 10,000/
 to several maternity homes 2,500/
 to the Benares Hindu University 2,500/
 to the Jiaganj High School 5,000/
 to the Jiaganj London Mission Hospital 6000/
 to the Jain Temples at Calcutta and Murshidabad 11,000/.

to the Jain Dharma Pracharak Sabha, Manbhum 5,000/
 to the Jain Bhavan, Calcutta 15,000/
 to the Jain Pustak Prachar Mandal Agra, 7500/
 to the Agra Jain Temple 3,500/
 to the Ambala Jain High School, 2,100/
 for the Prakrit Kosh 2,500/
 to the Bharatrya Vidya Bhavan 10,000/

At the Singh Park Mela held in Decembar, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander in Chief and Lord John Herbert Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/ for the Red Cross Fund.

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Really speaking he did not in the least banker after name and fame even though he was a multi millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting coins, copperplates, inscriptions, manuscripts etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhji had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example just now indicative of this characteristic of his nature. In the year 1941 he shifted,

like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist. Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the present grievous condition of the country as well as the excessive scarcity of the grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhji Singhji could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him, and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still however he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multi-millionaire like him should give an appropriate contribution in the war funds. With this view he arranged in the second week of December, 1941, an attractive show, styled **Singhi Park Mela** in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commander-in-chief (now the Governor-General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

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As mentioned above, the series was started, in 1931 A. D. when I worked as a Founder-Director of the Singhji Jain Chair in Visvabhāratī at Shantiniketan, at Singhji's request. It was, then, our aspiration to put the SINGHI JAIN CHAIR and the SINGHI JAIN SERIES on a permanent basis and to create a centre at

Viśvabhāratī for the studies of Jain cult in deference to the wishes of the late Poet Rabindranath Tagore. But unfortunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted therefore from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the GŪJARAT VIDYĀPIṬH and the PURĀTATTVA MANDIR had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

In June 1938 I received to my agreeable surprise a letter from my esteemed friend Śrī K. M. Munshi—who was, then the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Sri Munglal Goenka had placed a liberal sum of two lacs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly I came here and saw Munshi. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the Purātattva Mandir I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We then began to draft out a scheme and after some deliberations and exchange of ideas the outline of the Bhāratīya Vidyā Bhavan was settled. Accordingly on the auspicious full moon day of the Kārtik of 1935 (V S) the opening ceremony of the Bhāratīya Vidyā Bhavan took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshi. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during his last five or six years short period bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshi. As I am inseparably linked up with it from the very conception,

I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshji, its Founder-President and therefore I have been always offering my humble services in its various undertakings and activities.

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On the other hand, the Singhi Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it is quite appropriate, now, for me to chalk out lines of its future programme and permanence.

As Babu Bahadur Singhji Singh, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works may more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life-time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information and sanctioned it casting merely a formal glance on the account sheets. But he discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life-time, he was always ready to spend as much, after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Śrī

Munshiji, to the effect that if the Singhī Jain Series be associated with the Bhāratīya Vidyā Bhavan, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This well intentioned desire of Munshiji was much liked by me and I conveyed it in a proper form to Singhiji who was, besides being a Founder Member of the Bhavan, also an intimate friend of Munshiji since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend life-long companion and co-worker, Pt. Sukhlalji, who is a well wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhji. Luckily we all four met in Bombay in the bright half of Vaisākh (V S 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiji to entrust the Series to the Bhavan.

According to that resolution the publication of the Series thereafter began under the management of the Bhāratīya Vidyā Bhavan under my sole supervision and direction.

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In addition to transferring all sorts of copyright of the Series, Singhiji also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall to be named after him in a prominent place in the Bhavan. In appreciation of this generous donation of Singhiji the Bhavan has also resolved to style permanently the Department of Jain Studies as the "*Singhī Jain Śāstra Śikṣāpīṭha*".

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In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhiji with the professor whose demand was somewhere about Rs. 50,000/- Singhiji asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long

as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, lucky of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sobre mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself, but his eldest son and my beloved friend, Babu **Shri Rajendra Singh** has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

Singhiji began to take keen interest in the progress and development of the Bharatiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that

he would not feel satisfied even if the present rate of the publication which is three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature !

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large scale production of the works in the Series and its extension in pursuance of his eager desire.

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By the end of 1943 his health began to decline. In the first week of January, 1944 when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming: "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid day on 7th July 1944. May his soul rest in peace !

* *

Singhiji's worthy sons

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is, indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu **Rajendra Singhji**, Babu **Narendra Singhji** and Babu **Virendra Singhji** are treading in the foot-steps of their revered father. It gives me a great pleasure to record here that during the past year on the Series alone they have spent about Rs. 20,000/-. They also handed over a some of Rs. 5000/- to the Indian Research Institute of Calcutta for the publication of the Jain works in Bengali language. In last January these Singhji brothers spent in the sacred memory of their late father and their grandmother who had passed away soon after her son, a big sum of about two lacs for social purposes and for helping the poor with food, clothes, etc.

*

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs 50000/- for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs 3000/- for the foundation of a Jain Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs. 15000/- He liberally gave Rs. 5000 at the occasion of the celebration of the 'Viraśāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samāḷ. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarāk tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the **Singhi Jain Series** and requested me to bring out as many works as possible, at whatever cost so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

*

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its indological library as Babu Bahadur Singhji Singh Library. Further one of its main halls will bear his name as Babu Bahadur Singhji Singh Hall. The Bhavan's Jain Department will also be known as the Singhji Jain shastra Shikshapith.

9 AUGUST 1945
BHĀRĀTIYĀ VIDYĀ BHAVAN
BOMBAY

} JINA VIJAYA MUNI



General Editor's Preface.

I feel highly pleased in presenting before the scholars this work called the *Rīstasamuccaya* as the twenty-first volume of the **Singhi Jaina Series** carefully edited by Prof Dr Amritlal Savchand Gopani, my beloved pupil and learned colleague, with an exhaustive Introduction which abounds in information culled from all available original sources and which evinces his diligent and deep study of the subject

Prof Gopani had submitted this work as a thesis for the Ph D degree to the university of Bombay which has approved it and awarded him the Ph D. degree for the same. In stating this I feel doubly glad because firstly, he worked for his thesis under my supervision, direction and guidance and and secondly, he is the first of my pupils to get the Doctorate

Prof Gopani had originally selected "Nānapañcamīkahā-a critical study" for his thesis and he has also prepared most of the same work with that view. Along with it he had also started working at my instructions on editing other works among which the *Rīstasamuccaya*, a hitherto unpublished work was also one. Formerly I intended to publish it by instalment in *Bharatiya Vidya* our English bi-annual. But as his study and editing of the work progressed, he came across many things worth knowing and expounding, concerning the subject. This acquirement of novel material tempted him to devote more seriously to the problem of the subject and go through the whole relevant literature relating it with a spirit of research. As a result he amassed so much original informations of various types that while putting the same in a systematic form, they assumed the size of the present voluminous work. Seeing that it has assumed an accomplished form, I decided to publish it as an independent work in the **BHARATIYA VIDYA SERIES**

In 1944, Babu Shri Bahadur Singhji Singhī, the founder of the Singhi Jain Series, made up his mind at my instance to hand over the management of the Series to the Bharatiya Vidya Bhavan. While accepting the terms and conditions of

the agreement, the Bhavan authorities resolved that all the Jain works undertaken to be published by the Bhavan, should be published in the **SINGHI JAIN SERIES** if they conformed to the standard and spirit fixed and maintained by the Series. Accordingly this work is now published in the **SINGHI JAIN SERIES**

The *Risarasamuccaya* is an important precious typical work of Durgadeva a Digambara Jain author. It seems that the author had obtained greater proficiency in Jyotiṣ Nimitta etc as he was more interested in them. The author's deep knowledge of the subject becomes manifest from the perusal of *Arghakānda* another available Prākṛit work of the same author giving informations from the astrological view point, regarding that aspect of the science of astrology which treats of the rise and fall of the prices of various commodities.

Prof Dr Gopani has ably shown in this work his painstaking nature deep study and original grasp as evidenced through his collection of facts and data from the Vedic, Buddhistic and Jain literature as well as European such as Greek Roman and Early Christian and marshalling them in a due order. When I saw it in such a finished form I just felt why he should not submit it to the University of Bombay as a thesis for the Ph. D degree which he did in pursuance of my advice and succeeded in getting the same. I take this opportunity of warmly congratulating him at his success and of blessing him with good wishes that he may be able to add his might to beautifying the noble and lofty ideal of the Series by producing more splendid works in future.

Gurupūjāṅgā,
 AṢṬĀḬĀ, V S. 2001
 24th July 1945

JINA VIJAYA MUNI

FOREWORD

This new critical edition of Durgadeva's *Risṭasamuccaya* is being published by the authorities of the Bharatiya Vidya Bhavan, Bombay, which is rendering an important service to our ancient Literature and Culture in various ways. It is prepared by Prof. GOPANI, a member of the staff of the Bhavan, and bears clear evidence of the type of the work that is being done there.

Durgadeva was a Dīgambara Jaina, he was a pupil of Samyamadeva and lived at Kumbhanagara in North India, during the reign of a king called Lakṣmīnivāsa. He composed the present work in Sam. 1089. Prof. GOPANI has well shown how this same Durgadeva had also written two other works on allied topics, namely the *Arghakāṇḍa* in 149 stanzas and the *Mantramahodadhī* in 36 stanzas. Both these are in Prākṛit like the present work i. e., the *Risṭasamuccaya*, and are composed in the Gāthā metre. *Risṭa* is a presage of oncoming death and the *Risṭasamuccaya* is a compendium of the *risṭas*, which may be based on various signs seen in one's own body, or on the different events connected with the natural phenomena, or on the nature of the dreams seen in sleep, or on a number of other artificial devices such as the number and nature of the letters which constitute the question about a *risṭa* put by a Questioner.

The subject is a very interesting one and one is really pleased to find that Prof. GOPANI has expended patient and intelligent labour on its elucidation both in the Introduction and in the Notes. He has briefly attempted to trace the origin and development of it from earliest times both in the Jain and the Non-Jain traditions. In his Introduction, he has carefully compared the contents of the *Risṭasamuccaya* with those of similar older texts on omens and portents and has concluded that the *Risṭasamuccaya* represents an original tradition and that it is the only representative today of this tradition (pp. 40-41).

The text is carefully prepared after consulting three different Mss. the variants being given in the foot notes below the text. Full English translation is offered with sufficient explanatory Notes. The Appendix contains extracts from similar older works, whether Sanskrit or Prākṛit Jain or Non Jain and is followed at the end by five useful Indices and exhaustive Bibliography. I am sure that the publication will be highly appreciated and will bring credit both to the Editor and to the Publishers.

Shastri Hall, Bombay No 7 }
 5th October, 1944.

H D Velankar

PREFACE

The *Risṭasamuccaya* is a small work containing 261 stanzas in Jaina Śāuasiṇī Prākṛit by Durgadeva, a Dīgambara Jaina writer of the first half of the eleventh century A. D. When I was working in the Oriental Institute at Baroda (1935-6), editing of this work was one of my undertakings. Somehow it was to be left unfinished. Afterwards I joined the Bharatiya Vidyā Bhavan at Andheri where I got ample scope and convenience to work again at it and the result is now before the readers in a book form.

The *Risṭasamuccaya* of Durgadeva has been catalogued by Aufrecht and referred to by the *Jaina Granthāvalī*.

Durgadeva is a master hand at the art of condensing. No treatise in the Jaina or non-Jaina literature is uptill now known to have so ably summarised in so short a compass a vast topic like that of prognostics portending death. He is a matter-of-fact writer making a definite statement of his beliefs and conclusions sometimes following and many times going against the established theories. He has impressed me more as an iconoclastic chronicler than as a passive compiler. Looking to his varied gifts and wide range of his experience I have begun to believe firmly that he was in possession of sure traditional knowledge of which we have but scanty information.

I have offered here the detailed results of my studies of three important Mss of this work that were available to me. The constitution of the text which I have done with maximal faithfulness was very much troublesome in view of grammatical and metrical corruptness, material inaccuracies, scribal errors and lacunæ. Looking to the limited material at my disposal I had no other alternative but to offer emendations which I have placed in brackets and which claim to be only tentative. I have attached a Sanskrit Chāyā and an English Translation to ensure easy understanding of the text. All the variants are noted in the foot-notes. Insertion of representative parallel passages in the Appendix gathered from various published and unpublished

works of Jaina and non-Jaina literatures is especially made to give to readers a correct comprehensive and comparative estimate of the idea of omens and portents. Notes in which comparison and contrast are made at proper places are in a way explanatory. The Gāthārdhasūci and the Indexes of the Introduction, text and also of the parallel passages which are complementary to each other have been added at the end. They are followed by an exhaustive Bibliography which provides material to the future workers on the subject. It is hoped that the readers will certainly appreciate their efficiency and importance. The Introduction aims at setting forth various views and theories of omens and portents which were once in vogue in all the cultures namely Greek, Roman, Christian, Mohammedan, Vedic, Jaina and Buddhist. The Science of the Unknown that of Omens and Portents and also that of the Rituals have much in common between them. A critical study of the thoughts and beliefs concerning prodigies and portents prevalent in different times and climes reveals some interesting basic principles running right through all of them, governing and shaping the origin and development of omens and portents. As this was quite essential I have treated in general all these aspects in the Introduction. It also deals with the description of the Ms material and of the method adopted in the constitution and construction of the text. Personal details of the writer and his other works, analysis of the subject, the estimate of the *Rasasamuccaya* with special reference to literature of its type grammatical and linguistic characteristics and metrics, have all been critically studied and explained.

I take this opportunity of expressing my heartfelt gratitude to the Editorial Board of the Bharatiya Vidya Bhavan for undertaking to publish this work. I am also thankful to the curator of the Bhandarkar Oriental Research Institute Poona, to the Director Oriental Institute Baroda and lastly to Pandit Nathuram Premi, the enthusiastic Secretary of the Sarasvati Digambara Jain Bhandar at Bombay for their kindness in promptly lending me the Ms. I must also record my deep sense of obligation to Mm. Dr G H Oza, Mm. Vidhushekhar BHATTACHARJA, Dharmnand Kosambiji, and Prof P V BAPAT for immediate replies to my letters and offering helpful suggestions.

Acharya Jinavijayaji, the transcript of the last eight stanzas which were very corrupt. I cannot adequately express in words my most heartfelt thanks to Acharya Jinavijayaji, Director, Bharatiya Vidya Bhavan, but for whose able guidance, prompt help in procuring the Mss. and inspiring counsel, I would not have been able to do full justice to the work. For occasional hints I also feel indebted to my friend and colleague Prof. Dr. A. D. PUSALKAR, Assistant Director, Bharatiya Vidya Bhavan. Last but not least to Prof. H. D. VELANKAR my sincere thanks are due for writing a foreword to this book in spite of his indifferent health and manifold activities, literary and professional.

In conclusion, I crave indulgence of my readers for the errors and shortcomings of which none is more conscious than myself as this is my first modest attempt at editing.

Bharatiya Vidya Bhavan,
Bombay 7,
7th Foundation Day,
Kartiki Purnimā,
V. S. 2001

A. S. Gopani.

Abbreviations

<i>AA</i>	<i>Aitareya Aranyaka</i> Ed. A. B. KEITH, Oxford,
<i>AB</i>	1909 <i>Aitareya Brāhmaṇa</i>
<i>Ac</i>	<i>Anti-christ</i> by E. Renan, Paris 1876
<i>ACSS</i>	<i>Arhatordāmanuśtrasaṅkha</i> of Bhadrabāhu Mahā vira Granthamālā no. 6 Pub S K KOTECMA Dhulia, 1992 (V S)
<i>AGS</i>	<i>Āśvalāyana Gṛhyasūtra</i>
<i>AMg</i>	<i>Ardhamāgadhī</i> .
<i>Apabh</i>	<i>Apabhraṃśa</i>
<i>ApSS</i>	<i>Āpastamba Śrautasūtra</i>
<i>AS</i>	<i>Ārambhasiddhi</i> of Udayaprabha, Pub Bhimsi Maneck, Nirnayasagar Bombay 1918
<i>AV</i>	<i>Atharvaveda</i>
<i>BDS</i>	<i>Baudhāyana Dharmasūtra</i>
<i>BI</i>	Bibliotheca Indica Calcutta
<i>BORI</i>	Bhandarkar Oriental Research Institute Poona.
<i>BT</i>	<i>Bṛhatppanaka</i> JSS Vol. I no 4 p 157
<i>BV (Eng)</i>	<i>Bhāratiya Vidyā</i> (English biannual)
<i>BV (Guj-Hindi)</i>	<i>Bhāratiya Vidyā</i> (Gujarāṭī-Hindi quarterly)
<i>CC</i>	<i>Catalogus Catalogorum</i> of Aufrecht
<i>CS</i>	<i>Caraka Saṃhitā</i> of Caraka, Ed. J. T. ACHARYA, Nirnaya-sagar Bombay 1935
<i>DP</i>	<i>Dasopaktirṇaka Āgamodhya</i> Samiti Series no 46 Surat, 1927
<i>DS</i>	<i>Dharmasūdhā</i> of Kashinath PADHYE Trans Kanji Valji SHASTRI Nirnayasagar Bombay 1926
<i>GGG</i>	<i>Gobhila Gṛhyasūtra</i>
<i>GL</i>	<i>Gāthālakṣaṇa</i> of Nanditadhya, Ed. Prof. H. D VELANKAR, <i>Annals</i> BORI Vol. XIV Pts I-II pp 1-88
<i>GPS</i>	<i>Grammatik der Prākṛit-sprachen</i> , by R. FISCHL, Grundriss 1 8 Strassburg 1900
<i>HGS</i>	<i>Hiranyakeśin Gṛhyasūtra</i> .
<i>HN</i>	<i>Historia Naturalis</i> of Pliny Ed. E. A. SCHWABECK, Bonn, 1846
<i>IA</i>	<i>Indian Antiquary</i>
<i>IE</i>	<i>Indian Ephemeris</i> of L. D SWAMIKANNU PILLAI, Madras 1902

- IG *Imperial Gazetteer of India*, Oxford, 1908, New Edition
- IWD *Irish Witchcraft And Demonology* of St. John D. SEYMOUR, Dublin, 1903.
- JAOS *Journal of the American Oriental Society.*
- JC *Jātakacandrikā* of Yājñikanātha, Trans. H. M. JANI and M. K. JOSHI, Ahmedabad, 1939.
- JG *Jana Granthāvalī*, Pub. Śvetāmbara Jain Conference, Bombay, 1909.
- JSS *Jain Sāhitya Samśodhaka* (quarterly), Ed. Mūniraja Janavijayaji, Bharat Jain Vidyalaya, Poona. Now defunct
- JSSI *Jaina Sāhityano Sanśipta Itihāsa* of M. D. DESAI, Bombay, 1933.
- KauS *Kausika Sūtra.*
- KD *Kavidarpaṇa*, Ed. P. of H. D. VELANKAR, in the *Annals*, BORI, Vol. XVI, Pts. I-II.
- KJ *Kālaññāna*, of Śambhunātha, Ms. in the Baroda Oriental Institute, Mss Library, Acc. no 9726. Sub. वैष्णव.
- KS *Kāśyapa Samhitā* of Viddhajīvaka, Nepal Sanskrit Series, no. I, Nirnayasagar, Bombay, 1938.
- LSS *Lātyāyana S'rautasūtra*
- MatP *Matsyapurāna*, Ānandāśrama Sanskrit Series, no 54, Poona, 1907.
- MBh *Mahābhārata*, Chitrashala Press, Poona, 1932, 1st Edition
- MK *Marāṇacandrikā*, Unpublished work referred to by Durgadeva in the *RS*.
- MP *Mūhndapanho*, Ed. V. TRENKNER, James G. Furlong Fund, no 5, 1928.
- NJC *Nārapatyayacāryā* of Nalapātikavi, with the commentary of Hanvamśakavi, Vyankateshvar Steam Press, Bombay, 1991 (V. S.).
- ON *Oghanvryukti* of Bhadrabāhu, Āgamodaya Samiti, no 17, Surat, 1976 (V. S.)
- Plu Plural
- PP *Prākrit Paingala*, Ed. Chandra Mohan Ghosh, BI, Calcutta, 1900.

PSU *Pravacanasāroddhāra* of Nemicandra, Devachand Lalabhai Jain Pustakoddhāraka Fund Surat.

PV *Prākrit Vyākaraṇa* of Hemacandra, Ed. Dr P L VAIDYA, Ārhatamataprabhākara Series, no 6, Poona, 1928

QN *Quæst Naturales* of Seneca

11 *RBEW* *Report of the Bureau of Ethnology* Washington by Dorsey

18 *RBEW* *Report of the Bureau of Ethnology, Washington, 1899* by E. W NELSON

RS *Rāṣṭrasamuccaya* of Durgadeva (the present work).

RV *Rigveda*

SB *Satapatha Brāhmaṇa*

SGS *Sāṅkhāyana Gṛhyasūtra*.

Sing Singular

SRS *Samvegarangasāla* of Jinacandra (unpublished work).

SS *Sūtrata Sāhita* of Sūtrata, Ed. J T ACHARYA & N R. ACHARYA, Nirnayasagar Bombay, 1938

TAS *Tattvārthādhyāyamaṣṭra* of Vācaka Umāsvāti, Ed. J L. JAINI Bibliotheca Jainica, Vol. II, Arrah, 1920

UBPK *Upamatiḥvaopropasādhakā* of Siddharṣi, Ed. H. JACOB, BI, Calcutta.

VP *Vāyupurāṇa*, Ānandāśrama Sanskrit Series, no 49 Poona, 1905

VRS *Vasantarājyaśāstra* of Bhaṭṭa Vasantarāja with the commentary of Bhānucandra Gaṇi, Pub. Shridhar Jetashanker Jaipur 1940 (V S).

VS *Vārāhi Sāhita* of Varāhamihira, Trans Baladevprasad MISHRA, Vyankateshvar Steam Press, Bombay 1907 (V S).

YR *Yogarāśāstra*, Ed. K. R. NAVAR Nirnay asagar Bombay 1932

YS *Yogasāstra* of Hemacandra, Trans. Pannyaśa Kesarvijaya Gaṇi, Vijayakamalakesara Series, no 5 Bombay 1980 (V S) 4th edition.

YS *Yogasāstra* of Patañjali Ānandāśrama Sanskrit Series, no 47 Poona, 1932

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Last Folio of the P Manuscript of the Ristasemucoya

INTRODUCTION

1. Critical Apparatus

The following Ms material has been used in this *editio princeps* of the *Rāṣṭrasamuccaya* (RS)

B This is a photo-copy of the Ms written in Devanāgarī script revealing a predominating influence of Jaina Śaivaśenī Piākṛit. It was procured on loan from the Oriental Institute, Baroda. Its acc no is 13190 under subject "Jaina" in the Sanskrit section and its extent is 11 folios or 20 pieces. It is styled *Kālayāna*¹. The original Ms of which this photo-copy is made was written by one Muni Śrī Samudra at Medinīpura and was in possession of Pandit Sumatīcandīa Gaṇī as is clear from the last line². It is complete in 259 stanzas³. Its handwriting is good and uniform throughout though there are some lacunæ here and there. The copyist seems to be cautious but he has inherited, no doubt, some mistakes from the copy before him. For the most part, the scribal errors are metathetical, haplographical and orthographical. Its first page has twelve lines while all the remaining (except the last which has got ten) have thirteen lines each. Roughly thirty-seven letters are accommodated in each line. At many places especially from stanza 11 right upto 20, from 162 upto 176, from 200 to 208 the Ms is not at all legible. It begins with ॐ नम श्री जिनाय । पणमतसुरासुरमउलिरयणवर-किरणकतिविच्छुरिअ । and ends with सिरिसंतिनाहभुवणे सुणिभवियसम्मउले रमि ॥

P This is a second Ms obtained on loan from the Government collection preserved at the Bhandarkar Oriental

1 This very title appears in the entries of the *BT*, *CC* and *JG*

2 इति श्रीमेदिनीपुरवरनगरे लिखितं मुनिश्रीसमुद्रेण । प सुमतिचद्रगणि ।

3 The numbering of stanzas has been wrongly done here in this Ms. It is corrected in the edition,

Research Institute Poona. It is titled the *Riṣṭasamuccaya*¹. Its accession number as stated on the cloth cover is 392 of 1879-80 (new no 35). It has got five folios or ten pages written on both the sides. Each page except the last which has got twelve lines exclusive of *Dvāragāthā* and six additional stanzas, contains eighteen lines of approximately sixty letters each. The Ms. is in a fairly good order is in Devanāgarī script, is legible throughout and the text is largely under Jaina Māhārāṣṭrī influence. There are less scribal errors but lacunae are the same. The total number of stanzas comes upto 258. The Ms. opens with ममः श्री सौम्यः । पञ्चमंतपुरपुरममः किरवममः किरवममः किरवममः । and closes with सिद्धिदिन्दममः पुत्रिममः ममः ममः ॥ There are seven more gāthās at the end the first of them being a *Dvāragāthā*. But they seem to have been added later as they reveal a different hand altogether. In the margin there are marginal notes in Sanskrit at three places. This Ms. belongs to a different family as it shows at many places strong influence of Jaina Māhārāṣṭrī Prākṛit. It is also not a direct copy of B as stanza 28 which is a quotation in Sanskrit in B is not to be found there in this Ms. Moreover on the strength of marginal notes and the *Dvāragāthā* and six additional stanzas it can be said with a fair amount of certainty that both the Mss. represent different families. In other words this Ms. is a rendering in Māhārāṣṭrī Prākṛit of the original with marginal notes *Dvāragāthā* and additional stanzas inserted thereto later on.

S This Ms. styled S was kindly procured for me by Acharya Jinavijaya² from Ailaka Pannalalji Digambara Jain Sarasvatī Bhavan (Bombay) through Pandit Nathuramji Panna. I am most thankful to both of them.

Its title is *रिष्टसमुच्चय* and the number is १५५१. It contains 208 stanzas in Jaina Śauraseni Prākṛit. It is quite a new paper Ms. written by Jagaram, a Digambara Jaina, in 1981 (V S.) in 10 folios measuring 1 x 6 7". Each page has ten lines invariably and each line contains about 44 letters. The script is Devanāgarī and the handwriting uniform and beautiful.

It is well preserved, is quite new (it is only nineteen

1 It is so entered in the printed catalogue of the Mss. of the BORI, Poona. Though there is a difference of titles in both the entries, the subject treated is the same.

2 Some stanzas have not been numbered while some have been doubly numbered. This anomaly has been removed in the edition.

years old) and in good order. It has lacunæ in stanzas 15, 16, 20, 190, 193, and 194. The copyist is possibly careful but his copy appears to have inherited some mistakes from the original. It opens with ६० ॥ ॐ नमः सिद्धेभ्यः ॥ पणमंतसुरासुरमउल्लिरयणवरकिरणकतविच्छरिञ्ज । and ends at पद्मो हि रेह्रमकं ठाविञ्ज एयाहिणं तत्थ ॥ २०३ ॥ The mantra is considered and numbered as a stanza (see stanza 71). Stanzas 125 and 127 are not found in this Ms.

There are orthographical peculiarities but they are trifling to be noted here. The Ms preserves Śauraseni characteristics as it employs द for त and डअ and ता (as in पक्खालिअ and बधित्ता) for ता. AMg. influence is there but it is rarely seen while Apabh influence is abundant as in such forms as अहवइ for अथवा, जेम for यथा, जि for एव and नएवि for सत्त्वा. The forms like छाया in Nom and Acc both in sing and plu are, doubtless, indicative of strong Apabh influence. It makes use of ण for initial and non-initial न and यञ्चुत्ति is almost always resorted to.

The Ms was of special service to me, though it contained scribal errors more than B and P. In short, it always helped me exactly at places where B and P disappointed me regarding meaning and legibility.

There were two other Mss which also were obtained from the aforesaid Bhāṇḍār. The peculiarity of one contained in having a ship-shod Gujarati gloss over a line which was often misleading. Every word was an error and thus it gave me no help in editing. Moreover, it was incomplete. The other Ms. was entirely of the P group and for this reason I did not utilize it. I came to know that Pt Jugalkishoreji Mukhtar had got a manuscript of this work. I therefore approached him through Acharya Jinavijayji to whom he wrote that he would be sending a transcript only of those stanzas which were found corrupt or illegible by me. I sent him, consequently, those stanzas a transcript of which was immediately and kindly supplied to me by him but it solved no difficulty of mine as I could see from the transcript of those stanzas sent to me that it belonged definitely to the P group.

2. Presentation of the Text

I had to work with the scanty material afforded by these three Mss which belong to different families. This little material also was not wholly without defects. Variants which should be called genuine or crucial are very few. Most of the

readings are nothing but linguistic transformations scribal lapses or their possible inferences. The portion which was illegible in B was legible in P and S thus the difficulty in presenting the text of this part could be avoided. But as the edition of this text is appearing only for the first time and as there was no commentary available I had no opportunities to benefit myself of the suggestions from other sources. Lastly the fact that no other work of this author has up till now seen the light of the day increased my troubles all the more in understanding and appreciating the text and the author's characteristics in a better manner.

The above-mentioned circumstances forced me to handle the text with utmost carefulness and conservatism. By collating I was able to get rid of most of the scribal metathetical, orthographical and haplographical errors. I have also tried in my humble way wherever practicable to fill up common lacunae the possible arguments regarding which are given, when imperative elsewhere especially in the Notes. I have based the text on B and S as they have preserved some of the outstanding characteristics of Jaina Śauraseni Prakṛit in which the text was originally composed. I had to fill up the illegible and the incomplete portion of B and S from P as I said before. Thus it would at once strike that the edition presents an admixture of the characteristic features of both the Prakṛits namely Jaina Śauraseni and Jaina Māhārāṣṭri. When there was a radical difference in all the three Ms (which was very rare) I selected a reading that appealed to me more and consigned the others to the footnotes. Where the text was corrupt and obscure so much so that it baffled my wits I have put a question mark. When I found an agreement in all the Ms on common errors I had to risk emendations and make additions which are placed in brackets, small and square in the text and which are merely tentative. They are made more or less to remove the errors of the scribes and not to improve on the author. But when the Ms. united on a doubtful reading which was not the slip of the scribe I have sometimes kept it as it is from the standpoint of metrical exigencies. Metre was to be first looked to. Even a better reading had to be discarded if it violated the scheme of the Metre. Initial ऋ or ॠ and ॡ or ॢ (for ॡ) were selected by majority as no Ms preserved one or the other uniformly. Common scribal errors were plentiful and I had, therefore, to emend

the text freely in order to remove them I have explained the reasons of my emendations and additions in the Notes wherever it was desirable. While rendering the stanzas into Sanskrit in the *chāyā*, I have kept the Sanskrit idioms, usages and conventions before my mind. English translation is strictly literal. Thus I⁵ have tried my best to present a faithful record of the text-tradition from the three available Mss. and have exerted my utmost to do justice within the scope and limitations of the material.

3. Durgadeva and His Works

We know practically nothing about Durgadeva and his works. No epigraphic and literary references throw any light¹⁰ on this hitherto unknown writer. Under these circumstances we have merely to rely on the internal evidences and on what has been said by the author himself in this compendium.

(1) DURGADĒVA Three names having Durga as the first counterpart are known in Jaina literature. In the *CC*¹ there is¹⁵ a reference to the *Śaṣṭisamvatsara* composed by one Durgadeva. This very book has also been alluded to by Mm. Meghavijaya in his *Varsaprabodha*² which describes it to have been written in the form of a dialogue between Pārtha and Dugamuni. After a careful perusal it can be definitely said that this Dugamuni is²⁰ not our Durgadeva who is the author of the *RS*. In the *ĀS*, we come across a reference to Dugasimha who is also found different from our author. M₁ DESAI in his book mentions one Dugasvāmi as a pupil of Dellamahattara and a guru of Siddharṣi, the famous writer of the *UBPK*³. This also cannot be identified with our²⁵ author. In the *BT*,⁴ there is a very reliable reference to the *Kālayāna*, *Arghalānda* and *Mantramahodadhī* as the works of Dugambara Durgadeva. The above-mentioned *Kālayāna* is nothing else but the *RS*⁵. These details obtained from the *BT* regarding Durgadeva and his two more works are quite convin-³⁰cing. It settles two facts, namely, Durgadeva was a Dugambara Jaina and he had written, besides the *RS*, two more works

1 p 680

2 Trans Popalal Sakarchand Shah, Kikabhat's Pole, Ahmedabad, 1939

3 *JSSI*, para 248

4 *JSS*, Vol 1, No 4, p. 157. Note that the *BT*, *CC* and *JG* refer to it as the *Kālayāna* while the printed catalogue of the Mss of BORI refers to it as the *Riṣṭasamuccaya*.

5 See footnote 1 on page 1 and 1 on page 2 of the Intro

on the allied subjects Durgadeva calls himself the pupil of Sarhyamadeva who was the pupil of Sarhyamasona whose guru was Mādhavacandra¹ Durgadeva undertook the composition of the *RS* in pursuance of the directions received from Sarhyama² deva.³

(ii) KUMBHANAGARANAGARA AND LAKṢMINIVĀSA Durgadeva had finished this epitome at Kumbhanagaranaḡa ruled over by Lakṣminivāsa, in a fine temple of Śantanātha, on the eleventh of the bright half of Śrāvana when the moon was in the constellation called Mūla, in the year 1089⁴ My suggestion that Kumbhanagara cannot be anything but Kumher or Kumbher or Kumbheri near Bharatpur has been supported in clear terms by Mm. Dr G H OJHA who further adds that Lakṣminivāsa referred to in the text may be an ordinary chieftain and also agrees with me in my belief that Durgadeva must have written this work in Jaina Śauraseni Prākṛit as Kumher or Kumbher or Kumbheri is near the Śauraseni country where there is every possibility of Śauraseni being used⁵ Kumbhanagaranaḡa cannot stand for Kumbhalagarh as the fortress was built after Durgadeva's times⁶ Nor can it be Kumbhalavihāra founded by Kumbho Rāpā in a fort named Macinda⁷ Thus I firmly hold that Kumbhanagara of the *RS* is the modern Kumher or Kumbher or Kumbheri⁷ near

1 See st. 254 of the text.

2 See st. 255

3 See stt. 260 and 261

4 In his letter of 28th, March, 1941 Mm Dr G H OJHA, writes to me as follows from Ajmer:—

"As for the Kumbhanagaranaḡa as the book is written in Jaina Śauraseni Prākṛit, the name may be identified with Kumbher near Bharatpur as it lies very near the Śauraseni country As regards the king named Lakṣminivāsa, he was probably some petty chief of Kumbhanagaranaḡa.

5 The same letter quoted above goes on as under:—

I am definite that it does not stand for Kumbhalagarh for this fort was built by Mahārāpā Kumbha of Mewār in 1458 A. D whereas the book was written in the 11th century A. D

6 JSS1 para 830.

7 See *Semanticāla*, pub. Bhaskar Vaman BHAT Dhulia, Vol. 12, No. 1; p. 103 In the Notes, p. 91 Vol. 11 is a misprint for Vol. 12, No. 1 This Kumbher is a headquarter of a Tahsil of the same name in the state of Bharatpur which is divided into two districts or Nizāmat, namely Bharatpur and Dig The Dig district has got five Tahsils such as Dig, Kāman, Kumbher Naḡa and Pahārī. Kumbher is about ten miles away north-west of

Bharatpur which falls about the precincts of the Śūrasena country. In the days of Durgadeva, the city would have been located at the foot of a hill on which our author finished the *RS* in a temple of Śāntinātha, an abode of bliss for men and monks. The name of Lakṣmīnvāsa is not to be found in the dynastic lists. He may be a petty chieftain¹, either a Jāt or a Jādon Rajput. It should be remembered at this juncture that the present rulers of Bharatpur who are Jāts of the Sinsinwāl clan claim to have descended from Madan Pāl, a Jādon Rajput and the third son of Tahan Pāl who ruled at Bayānā in the eleventh century².

(iii) DATE OF COMPOSITION. According to the author's own statement contained in St 260, the *RS* was finished on the eleventh of the bright half of Śrāvana when the moon was in the Mūla constellation in the year 1089. According to *IE*³, it was Friday, July 21, 1032 A. D. and the constellation was Jyesthā for seventy-two minutes after sunrise, the remaining part of the day was occupied by Mūla, if we take the year to be one of the Vikrama Samvat. Curiously enough, the same constellation, namely, Mūla falls on the eleventh of the bright half of Śrāvana in the year 1089 of the Śaka Samvat also, the corresponding English date being Saturday, July 29, 1167 A. D.⁴ As the day was wholly occupied by Mūla in the year of the Śaka Samvat one would like to take the Samvat mentioned in the stanza as the Śaka Samvat but we shall see just now that the Samvat used here in the stanza is the Vikrama Samvat and not the Śaka Samvat. The fact that the constellation Jyesthā ruled for seventy-two minutes after sunrise and not Mūla, if we take the year to be one of the Vikrama Samvat, can be satisfactorily explained by taking the stanza to mean that the exact moment of the completion of the *RS* was occupied by Mūla, in other words, Durgadeva finished the *RS* at any time of the day after seventy-two minutes, the period of Jyesthā, had passed after

Bharatpur city. The town is surrounded by a mud wall and a ditch. It is said to be taking its present name from its founder, Kumbha, a Jāt of the village of Sinsin about six miles to the north-west (See *IG*, Vol 16, p 22). Round the city, a fort was built by one Badansingh (See *Mahārāṣṭriya Jñāna-kośa*, Vol 11, pp 558-559).

1 See footnote 4 on page 6 of the Intro

2 *IG*, Vol 8, pp 74-75

3 Vol. III, p 67.

4 *op cit* p. 337.

sunrise There is another consideration also and it is this that there is some possibility of error in calculating and on this ground we can neglect so short a period as seventy two minutes and suppose Mūla to be occupying the whole day Thus the custom of naming the constellation of the day after that constellation which is at the time of sunrise will also not be violated. The reasons for taking the year mentioned as one of the Vikrama Samvat are many In the first place it was customary with the authors to mention the word Śaka if they meant Śaka Samvat¹ Thus in absence of any specific hint, the usually accepted Samvat is the Vikrama Samvat. Secondly the authors use of the *Pāramānā* months not only strengthens my inference that he was a Northerner but it also proves that the Samvat used by him is the Vikrama Samvat and not the Śaka² Thirdly it was the Vikrama Samvat that was current in the Western and Northern India³ Swamikannu Pillai's statement to the effect that in the Śaka Era the months used were generally *Amānta* but *Pāramānā* in Northern India⁴ has got to be interpreted only contextually in view of KUNHORN'S decisive conclusion on inscriptional evidence that the months used in the Śaka Samvat were almost always *Amānta* Thus the year 1089 used by our author is to be taken as the year of the Vikrama Samvat and we should have no objection in believing that the actual moment of the completion of the RS fell within the period of Mūla which occupied the whole day excepting initial seventy-two minutes

(17) DURGADĒVA'S OTHER WORKS (a) *Arghabāṇḍa* I have mentioned before that Durgadeva had written the *Arghabāṇḍa* also⁵ The line *सर्वज्ञानं सुविदीतं च १ - १००* occurring in the *BT* bears it out⁶ Moreover the first two stanzas of the *Ms.* prove

1 Acharya Jinavijaya: *Kucalayamālā*, *BV* (English), Vol. 2 Pt. 1 p. 67; 26th stanza —

सकाले भोक्तिमे वरिसाम सति सति कर्म !
प्राज्ञेने प्रोक्तं रसा अरुणवेद्यम् ॥

(*Ms.* of the *Kucalayamālā*).

2 See Notes on st. 235, p. 89 as well as *IN* Vol. I, Part I, p. 53

3 *IE* loc. cit.; Acharya Jinavijaya: *Kucalayamālā*, *BV* (English), Vol. 2; Pt. 2, p. 218.

4 *IN* loc. cit.

5 *IA* 1896 pp. 271f.

6 See footnote 4 on page 5 of the Intro.

7 *Ibid*

beyond doubt his authorship of it¹. It also is in Jaina Śauraseni Prākṛit and contains 149 stanzas, devoted to the description of different astronomical and astrological circumstances and conditions leading to the rise and fall in prices of various commodities, articles of food, drink and daily use, of animals and others.² It passingly refers also to certain astronomical occurrences foreboding famine or foretelling abundance of provisions etc. The schemes of *Udपुरisa* and *Samvaccharapurisa* have also been found briefly outlined.

(b) MANTRAMAHODADHI The line मन्त्रमहोदधिः प्रा० दिगंबरश्रीदुर्ग-¹⁰ देवकृत म० गा० ३६ occurring in the said *BT* leaves no doubt regarding Durgadeva's authorship of the work². It also makes clear that Durgadeva was a Digambara Jaina and that the work was written in Prākṛit. I had no access to this work and hence I am unable to make any statement concerning it. Still, however,¹⁵ it should be said in this context that the mantras as they are found in the *RS* and which are about eight in number, and which have a Jaina as well as, to a small extent, a Brāhmanic background, reveal original colour. Thus it is my inference that so far as the mantras also are concerned, Durgadeva is a²⁰ representative of a distinct tradition.

(v) APPRECIATION AND ESTIMATE The author himself had had some glimpses of his fast approaching end³ and therefore he was in a hurry to dash off this work which was completed in course of three days⁴, as he states. So we may safely take²⁵ this as his last production in which his views on omens and portents had finally stabilized. As previously said, the *BT* recognizes Durgadeva as a Digambara Jaina⁵ and the Digambara Jaina writers almost exclusively employ Jaina Śauraseni Prākṛit in their literary compositions⁶. This consideration which is entirely³⁰ well-grounded tempted me to believe that Durgadeva also must

- 1 नमिकण बहुमाणं सयमदेव नरेदशुभपाव ।
 वोच्छामि अर्घकंदं मणि('वि')याण हिय पयसेण ॥ १ ॥
 विरपुरपरपराय कमागया एत्थ सयलससत्थ ।
 लद्धूण मण('णु')अलोए निदिह्ण दुग्गापवेण ॥ २ ॥

(From the Ms. of the *Arghakāṇḍa*)

2 See line 27 on page 5 of the Intro.

3 See at 243 of the text.

4 See at 253 of the text

5 See line 28 on page 5 of the Intro

6 e. g. Kundakunda. cf his *Pravacanasāra*, *Samayasāra* etc.

sunrise There is another consideration also and it is this that there is some possibility of error in calculating and on this ground we can neglect so short a period as seventy two minutes and suppose Mūla to be occupying the whole day Thus the custom of naming the constellation of the day after that constellation which is at the time of sunrise will also not be violated. The reasons for taking the year mentioned as one of the Vikrama Samvat are many In the first place it was customary with the authors to mention the word Śaka if they meant Śaka Samvat¹ Thus in absence of any specific hint, the usually accepted Samvat is the Vikrama Samvat. Secondly the authors use of the *Pāramānta* months not only strengthens my inference that he was a Northerner but it also proves that the Samvat used by him is the Vikrama Samvat and not the Śaka² Thirdly it was the Vikrama Samvat that was current in the Western and Northern India³ Swamikannu PILLAI's statement to the effect that in the Śaka Era the months used were generally *Amānta* but *Pāramānta* in Northern India⁴ has got to be interpreted only contextually in view of KAILHORN's decisive conclusion on inscriptional evidence that the months used in the Śaka Samvat were almost always *Amānta* Thus the year 1089 used by our author is to be taken as the year of the Vikrama Samvat and we should have no objection in believing that the actual moment of the completion of the RS fell within the period of Mūla which occupied the whole day excepting initial seventy two minutes

(17) DURGADEVA'S OTHER WORKS (a) *Arghabāṇḍa* I have mentioned before that Durgadeva had written the *Arghabāṇḍa* also⁵ The line *बर्षात्तुं सुरीदेवीं च. १-१०* occurring in the *BT* bears it out⁶ Moreover the first two stanzas of the Ms. prove

1 Acharya Jinavijaya: *Kucalayamālā*, *BT* (English), Vol. 2, Pt. 1 p. 87; 26th stanza:—

सकाले योनिने वरिष्ठान् सपदि सपदि पयि ।

पद्विने भूयहि तस्य कालवर्षात् ॥

(Ms. of the *Kucalayamālā*)

2 See Notes on st. 235 p. 89 as well as *IE* Vol. I, Part I, p. 53.

3 *IE* loc. cit.; Acharya Jinavijaya *Kucalayamālā*, *BT* (English), Vol. 2; Pt. 2, p. 218.

4 *IE* loc. cit.

5 *IA*, 1896 pp. 271 f.

6 See footnote 4 on page 5 of the Intro.

7 *Ibid*

in all its aspects¹. It is not definitely known what this *MK* is and by whom it is composed. Its very title is sufficiently suggestive of its being a booklet on Death. Durgadeva seems to have made a capital out of this. At the same time it is also true that he has not simply copied down just after the manner of a plagiarist but he has also expressed his original remarks at many places.

Samyamadeva the guru of Durgadeva was quite proficient in logic and philosophy. He had obtained perfect mastery in the science of ephemeris and had an admirable command on vocabulary. He was not only an erudite scholar but a politician of a high order and in the art of debates he was a master wrangler². Even though he had been such a sound scholar he was meek³ also and this added value to his scholarship.

Durgadeva had had the luck to learn at the feet of such a master. He was of a spotless character⁴. His intellect was purified by the water of knowledge. His guru had gone through the whole canon and it is but natural that he might have handed over the traditional canonical knowledge without reserve to Durgadeva who was a deserving pupil. Samyamadeva seems to have lovingly initiated him in a variety of scriptures and sciences. Secret of the science of disputation was also obtained by Durgadeva who succeeded in levelling down the disputants by his convincing logic and impressive orations, thereby in a way enlightening and turning round the people who were misguided⁵. All these varied gifts and covetable acquisitions brought him fame and name. Durgadeva, like his guru, was very humble

1 See sts. 16 and 139 as well as section 4 of the Intro

2 See st. 257. This is also corroborated by the following lines of the *Arghakāṇḍa* —

भासी पथ महीयले ऋषिदिदो सत्यत्यपारगवो
नामेण सिरिसंयमाह विबुहो वाङ्मगधकरी ॥ १४८ ॥

(from the Ms.)

3 See st. 254

4 Compare the following line of the *Arghakāṇḍa* —

× × × × ×
नामेण सिरिदुग्गापव सुकई चारिचचुहामणी ।

× × × × ×

5 See st. 258. ॥ १४९ ॥ (from the Ms.)

have composed the *RS* in Jaina Śauraseni Prīkrit and this is why I have kept the Baroda Ms as my model in basing the text as it has honestly preserved the Śauraseni specialities

-- As said before Durgadeva calls himself the pupil of Saṁyamadeva who was the pupil of Saṁyamasona whose guru was 'Mādhavacandra'. Durgadeva undertook the composition of this little work in pursuance of the directions received from Saṁyamadeva.¹ It is unwarranted to say anything about the *gaccha* to which he belonged in absence of any remarks by him regarding that point. Still, however I am personally of a firm opinion that he doubtless did not belong to that high order of Digambara monks who observe rigid discipline and practise very hard austerities. From the viewpoint of spiritual excellence as well as intellectual acquisitions he was far inferior to Kundakunda or Samantabhadra or Pūjyapāda. Nor was he a Digambara layman pure and simple. But he stood somewhere between the two. In other words he was something like a Yati or a Bhaṭṭāraka.² There was a regular class of such Yatis or Bhaṭṭārakas who stood midway between the two extremes of a monk and a layman as a connecting link. They were in possession of definite traditions. There were also well-organised *gacchas* of these Yatis or Bhaṭṭārakas but it is unsafe to say to which such a *gaccha* Durgadeva belonged. He has simply given the names of his guru and grand guru. It seems quite convincing that he had studied much and his intellect roamed over a wide range of learning which he efficiently compressed in 261 Sts.³ This much is also certain that he had seen and studied the *MK*

1 See st. 254.

2 See st. 255.

3 The word *वृत्त* in st. 256 can also be rendered into *वृत्त* which is a Jaina technical term and means that class of people who have accepted partial monkhood. It is just the opposite of *वृत्त*. The *वृत्त* or the *वृत्त* were allowed certain conveniences which were denied to the *वृत्त*. These *वृत्त* were popularly known as the *वृत्त* among the Śvetāmbara Jains and as *गृह्य*, *वृत्त* and *वृत्त* among the Digambara Jains. Thus we can state that Durgadeva was neither monk in the strict sense of the term nor a layman, pure and simple, though it should also be noted in this connection that the use of the word *वृत्त* is almost always used with reference to the Śvetāmbaras. This and the use of *वृत्त* and *वृत्त* as well as the absence of any mention, direct or indirect, of the fundamental doctrines of the Digambaras can be employed as arguments to prove that the author was perhaps a Śvetāmbara Jain though I personally hold the opposite view.

4 See st. 253 and 255.

the work ends. The last line as found in it runs as follows —
 इति श्री मरणकरडिका समाप्ता ।¹ The remaining portion, from stanza 163 to 261, of the *RS* has been omitted in the *MK*. Considering the difference in titles of the *MK* very minor², this anomaly can be satisfactorily explained only in two ways by either taking the *MK* as a work by an earlier writer or that Durgadeva composed it stopping at 146th stanza and giving the name of the *MK* to that portion. Subsequently he might have enlarged it upto 261 sts. and might have given the title of the *RS* to the whole portion. In taking up the second suggestion, the only objection³ is that an author himself would not praise his own book by using such adjectives as वर⁴ etc though in literature examples are not wanting where the authors would have pursued further their juvenile literary efforts and shaped the same into perfection later. I for my part believe that the *MK* is by an earlier writer and Durgadeva made a capital of it, though not at all to an extent of a plagiarist. In this case we will have to take the last line of the *MK* (the Ms of which I got from Delhi) as an error of the scribe or some such error. The copyist, who might have come across some loose folios containing the initial portion^{2a} of the *RS* (upto 162 stanzas), would have given it the title of the *MK*, on the basis of the third stanza⁴, having fallen in a fix regarding the title because the word *Ris̥tasamuccaya* occurs for the first time in stanza 253 of the *RS*. Moreover, the *MK* as such should not abruptly end at 146th stanza^{2b} (162nd of the *RS*) leaving unfinished what was undertaken in st 136 (149th of the *RS*). This also throws doubt regarding its being a genuine *MK*. Thus I would close my remarks on the *MK* by succinctly stating that some ancient, typical and authoritative trend of thought and tradition has^{2c} embedded in the *MK* which Durgadeva, our author, seems

1 The second half of the third stanza of the *MK* uses the word मरणकरडिया —

× × × × × ।
 वरमरणकरडियाद् रिदुगण भासिय सुगह ॥ ३ ॥

2 मरणकरडिया (*RS*, st 16), मरणकडी (*RS*, st. 139) and मरणकरडिया (*MK*, st. 3) practically mean one and the same thing

3 See st 16 of the text.

4 पुष्पायरियकमेण य लक्ष्णं दुर्गाएवविदुहेण ।

वरमरणकरडियाद् रिदुगण भासियं सुगह ॥ ३ ॥

(from the Ms. of the *MK*).

even though he was, as he describes himself, a versatile genius holding command on a number of subjects. We become aware of this princely characteristic of his temper when he says that those who are skilled in the Science of Omens and Portents should correct what has been said by him out of ignorance or arrogance and then publish it¹ He was fully conscious of such shortcomings especially in view of the fact that the composition was hurried off in course of only three days. At the same he was also quite confident of the sterling merit of his production and therefore he says that it is bound to remain reputed as long as there is Meru, moon or sun² Thus in conclusion we can settle four points without any controversy namely (1) Durgadeva was a Digambara Jaina writer (2) he has used Prakrit language in almost all his three compositions known to us (3) he was a writer of treatises and not of big works and lastly (4) he was a writer of mystic sciences magic, commercial astrology etc. There is no literary and epigraphic evidence available that can throw more light than this regarding Durgadeva, his life and works

4. Marañakandikā

The *RS* makes it abundantly clear that Durgadeva had seen and studied the *MK* in all its aspects³ Not only that but he has also made a free use of it, as he did of other works also bearing on the subject, in composing the *RS* as is clear from his own statement⁴ I got a clue to this work from the *Anekānta*⁵ and got the Ms. from Delhi⁶ But to my surprise I found no difference between the *MK* and the *RS* excepting some very negligible variants and positional differences of the stanzas Also the entry in the *Anekānta* gave me to understand, as I believed, that the *MK* was by a different and an earlier writer In it the sts 3 to 15 of the *RS* have not been found It consists of 146 sts The last stanza of the *MK* tallies with the 162nd of the *RS* and there

1 See st. 256.

2 See st. 259.

3 See st. 16 and 139 of the text.

4 *Ibid.*, also see Notes on st. 16, p. 75 and p. 91.

5 1941 October Vol. 4, no. 9 p. 499

6 Digambara-Jaina Sarasvatī Bhavan Paścāyati Mandir Masjid Khajur Delhi. The Ms. no. is 116

the work ends. The last line as found in it runs as follows — इति श्री मरणकरडिका समाप्ता ।¹ The remaining portion, from stanza 163 to 261, of the *RS* has been omitted in the *MK*. Considering the difference in titles of the *MK* very minor², this anomaly can be satisfactorily explained only in two ways by either taking the *MK* as a work by an earlier writer or that Durgadeva composed it stopping at 146th stanza and giving the name of the *MK* to that portion. Subsequently he might have enlarged it upto 261 sts. and might have given the title of the *RS* to the whole portion. In taking up the second suggestion, the only objection³ is that an author himself would not praise his own book by using such adjectives as वर⁴ etc though in literature examples are not wanting where the authors would have pursued further their juvenile literary efforts and shaped the same into perfection later. I for my part believe that the *MK* is by an earlier writer and Durgadeva made a capital of it, though not at all to an extent of a plagiarist. In this case we will have to take the last line of the *MK* (the Ms of which I got from Delhi) as an error of the scribe or some such error. The copyist, who might have come across some loose folios containing the initial portion⁴ of the *RS* (upto 162 stanzas), would have given it the title of the *MK*, on the basis of the third stanza⁴, having fallen in a fix regarding the title because the word *Rustasamuccaya* occurs for the first time in stanza 253 of the *RS*. Moreover, the *MK* as such should not abruptly end at 146th stanza⁴ (162nd of the *RS*) leaving unfinished what was undertaken in st 136 (149th of the *RS*). This also throws doubt regarding its being a genuine *MK*. Thus I would close my remarks on the *MK* by succinctly stating that some ancient, typical and authoritative trend of thought and tradition has been embedded in the *MK* which Durgadeva, our author, seems

1 The second half of the third stanza of the *MK* uses the word मरणकरडिया —

× × × × × 1
वरमरणकरडियाय रिद्विगण भासियं सुणह ॥ ३ ॥

2 मरणकरडिया (*RS*, st 16), मरणकडी (*RS*, st 139) and मरणकरडिया (*MK*, st 3) practically mean one and the same thing.

3 See st. 16 of the text.

4 पुष्पायरियकमेण य वद्धूण दुग्गएवविजुहेण ।

वरमरणकरडियाय रिद्विगण भासियं सुणह ॥ ३ ॥

(from the Ms. of the *MK*)

to have tried to represent in particular in the *RS* availing also at the same time of other kindred works in general. I thus definitely believe that the *MA* is by a different and an earlier writer and it must be an exhaustive treatise dealing with the advent of Death in all its aspects

5 The Riṣṭasamuccaya—A critical study

(1) THE RIṢṬASAMUCCAYA The *RS* (A Collection of Omens and Portents) is a small work containing 261 stanzas in Jain Śauraseni Prakṛit which is not wholly devoid of the influence of other dialects namely AMg and Apabh. As is clear from the colophon, the author finished its composition in Kumbhanagarānaga which seems to have situated, in those days near about the territories forming part of Śūrasena country. This leads us to hypothesise that the author must have used Śauraseni. This supposition finds corroboration from the Baroda Manuscript and the Digambara Jain Sarvasati Bhavan Manuscript which reveal outstanding special features of the Śauraseni. Moreover as the author is a Jain writer his usages are not entirely exempt from the AMg traces and also from those of the Apabh. that had, in those days taken a definite shape. The work contains a brief but perfect exposition of the presages of death (Riṣṭas). It claims a unique position, in Jain and non-Jain literatures so far as it has compressed, within so short a space knowledge and informations regarding so vast a subject as the Riṣṭa. He has collected every possible detail, concerning his theme from all available sources and has presented it in such a vivid and lifelike manner that the reader without losing interest and patience for a moment, gets what he wants. This shows the author's remarkable power of epitomising. Going against the established theories, he has, at more than one place given his independent views and conclusions with so much self-confidence that we cannot help feeling that he was not simply a slavish imitator but he was in possession of a distinct tradition the cause of which was dearer to his heart. This is his forte that entitles him to a credit as a first-class original compiler. We are tempted to believe though temporarily that the author is not a faithful compiler when he goes away for no obvious reasons from the other traditional paths of conventions and usages. Had he shown these iconoclastic tendencies at few places only we would have emphatically brushed them aside

saying they were the slips of the author but when we feel clearly that it is the deliberate attempt of the author, we must change our opinion and declare that he had inherited a certain tradition which is lost to us and of which he is the only representative to-day.

After a conventional homage to Vīrajīna and an incidental description of the excellence of the human existence as well as of the religion of the Jinās, the author, like a businessman, enters directly into the subject throwing some observations on the impious character of eight addictions and a quaternary of 10 passions. The prefatory stage which also includes a reference to a heavy number of diseases and then kinds ends at the 16th stanza. The author broadly divides the Rīstas into three main groups, namely, पिण्डस्थ, पदस्थ and रूपस्थ. Under the first category, the author brings the cracking of fingers, the motionlessness of 15 eyes, the loss of the sense of taste, the incessant and causeless falling of the drops from the eyes and the inability to see one's own tongue etc. etc. The second category includes the seeing of the moon and the sun in various forms, the feeling cold of a burning lamp, the appearance of the moon with three curves 20 or with no curve and with no sign of a deer etc. etc. He mentions the निजच्छाया, परच्छाया and the छायापुरुष in the third category and dwelling on them at length he offers his various decisions if the shadow is seen devoid of any limbs, principal or subordinate. After this the author comes to the description of Dreams which 25 are classified as देवेन्द्रकथित and सहज. Assigning various interpretations to the implications of the dreams, the author straightway handles the प्रश्नरिष्ट, after alluding a little to the प्रत्यक्षरिष्ट (resembling somewhat with the पदस्थ) which consists of such things as the greenish appearance of all the directions etc. and 30 the लिङ्गरिष्ट that is again subdivided into शरीरविषय (analogous to the पिण्डस्थ) which is evidenced in the maudibility of even the least noise etc. and जलादिदर्शन that refers to the appearance of one's face, in water and the allied objects, in a wrong or reverse order etc. etc. The exposition of the प्रश्नरिष्ट is comparatively much 35 absorbing. He enumerates eight types of the प्रश्नरिष्ट, namely, अङ्गुलिप्रश्न, अलङ्कप्रश्न, गोरौचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लम्पप्रश्न. The author says that he, who sees the disc of the sun on the earth after placing hundred times the forefinger of the right hand charged with the māntric power, lives for six months. That is 40

अनुसिप्रस Then follows the elaborate description of अनुसिप्रस and
 गोरोचनप्रस for which the reader should refer to sts 152-159 in parti-
 cular. The प्रस्यसुरीह means that one who asks a question regarding
 the duration of the life of the diseased, should leave off that very
 question but he should again put the same question in different
 words after the foreteller has uttered the mantra ॐ ह्रीं वर वर
 वाग्वादिनि एतन्न ह्रीं साह ॥ in his mouth. Then the foreteller should
 double all the letters and quadruple the syllables and the total
 should be divided by seven. The sick person dies if no remainder
 is left and lives if it is left. Incidentally we come across
 a fanciful division of the whole kingdom of letters into eight
 Āyas (here the author is a bit inconsistent regarding the termi-
 nology. See especially sts 163 and 166) and another subdivi-
 sion into आश्रित्वात् वाम उच्यते and एतन्त. The sick person lives if there
 is a majority of एतन्त letters in the question and dies if it is
 not so. I have so far not come across any reference to this last
 subdivision which shows that the author was in possession of
 a distinct tradition. He then proceeds to सङ्गप्रस where also he
 goes sometimes against the VRS even and thus shows the
 novelty of his knowledge. In this particular connection, I must
 mention that the words वाग्वादि and वरिवाग्वादि are somewhat difficult
 to be explained. The words can either be वेदवाग्वादि or सङ्ग which
 are again subdivided into वाम or अङ्गम. सिद्धि बुद्धि, वर बुद्धि etc.
 represent the first type and वङ्ग, मङ्ग मङ्ग etc belong to the
 second. The वेदवाग्वादि is described in the following way. At the
 end of the first watch of the night or at the time of dawn,
 one should move through the city carrying under his left arm
 the image of Ambikā that is washed, anointed and worshipped
 muttering the mantra ॐ ह्रीं अन्वे कृष्णदि वाहदि वेदि वर वर वापीशरि साह ॥
 It speaks good if he hears good words and forebodes ill to him for
 whom this is seen, if he hears bad words. The सङ्गप्रस is also exactly
 of this kind but there the whole process of carrying the image
 and uttering the mantra is not to be undergone. The author
 proceeds further and gives his opinion that a sick man, doubtless,
 dies if all the three constellations namely पर्यन्तप्रस अन्तरप्रस and
 नासन्तप्रस are pierced by malefics. In no other schemes पर्यन्तप्रस
 is given a place (because perhaps of the fact that it is difficult
 to put a right finger on the पर्यन्तप्रस) and thus shows the originality
 of the author's traditional knowledge. The author goes on and
 discusses about various effects likely to result from the constella-

tion of the namé falling on the different parts of the *S'anicakra*. Here also he goes against all the established theories and traditions for which the reader should refer to the Notes. He gives a scheme of the *Avahadācakra* which is definitely different from the recognized one. He, then, rounds off this technical subject by narrating as to how long a particular sick person will live if he fell a prey to a disease in a particular constellation. In this respect also he differs and has his own say to say. He finishes this original composition giving a colophon in which the line of his preceptors, date and place of composition are referred to.

A cursory glance may perhaps reveal the slipshod nature of the author's style but a careful study proves the reverse. The handicaps encountered while condensing are best known only to those who do it, and it is generally accepted that the art of compiling is one of the rarest. Our author's appreciation chiefly rests on this. The subject itself is such that there is no scope for the author to bring into play his poetic genius or knowledge of literary artifices even if he has got it. Still he has done what he should do and we feel at every step that he goes on with ease and force—all his own. The subject of omens and portents is vast and as old as the Vedas. The insignificance which is likely to attach to the subject is ably disproved by WEBER's having been attracted to it¹. There are two distinct traditions of this science, namely, Brāhmanic and Jaina. The Buddhists have not developed this. The origin of the Brāhmanic tradition goes back to the Vedic times and that of the Jaina to the *Dr̥ṣṭwāda*. Both the traditions widely differ with regard to the implications of the phenomena and the abnormalities, though they both deal with the same perversities, natural, physical and mental.

Dugadeva has presented the Jaina tradition in the *RS* as will be seen from a comparative study of the *RS* and the non-Jaina works which are almost always at variance with the *RS*². The *RS* has much in common with the Jaina works like the *ON*, *UBPK*, *SRS'* and *YS'*, though a comparative study of them all reveals some minor differences here also³.

1 WINTERNITZ, *A History of Indian Literature*, Calcutta, 1927, Vol. I, p. 191, footnote 5

2 See sub-section V of section 5 of the Intro.

3 *Ibid.*,

The *Draṅgāthā* which is found only in P at the end and which seems to have been added later on there and which is referred to in the Notes¹ will give us an idea as to how our author has treated the subject. The *SRS*² deals with its theme in entire accordance with the scheme outlined in this *Draṅgāthā* which is also found in the *SRS*³

To see how our author has condensed his subject in the *RS* following a plan of his own, the reader should refer to section 6 of the Intro

(11) ANALYSIS OF THE CONTENTS I have attempted below an analysis of the contents of the *RS*

Stanza 1 contains an homage to Vira Jina. St. 2 states that existence as a human being is difficult to be obtained. St. 3 declares that Jainism is the only eternal truth. St. 4 mentions that a human being is generally overcome with addictions. St. 5 enumerates addictions which are eight, namely gambling honey wine meat, prostitution, hunting stealing and concubinage. St. 6 lays down an additional fact that a human being is full of various diseases the number of which, according to St. 7 comes upto five crores sixty-eight lacs, ninety nine thousands, five hundreds and eighty-four. Sts. from 8 to 11 describe exhaustively seven objects producing death. They are poison, snake-bite weapon, fire water falling from a precipice and diseases. Sts. 12 and 13 emphatically say that those people are rare who undertake the twofold *Saṃlehaṇā*. St. 14 gives a guarantee that he who takes a vow to fast unto death necessarily comes to know the *Riṭṭhas* beforehand. St. 15 refers to the *Ārūhamāpatākā*. St. 16 informs us that Durgadeva had based this treatise of the *Riṭṭhas* on the excellent *MK* as he came to know it traditionally. St. 17 divides the *Riṭṭhas* into three main groups such as the *Pinḍattha*, *Payattha* and *Rūvattha*. The *Pinḍattha Riṭṭha* is fully discussed in 24 Sts. from 17th to 40th. Sts. from 41 to 67 are devoted to the exposition of the *Payattha Riṭṭha*. St. 68 defines the *Rūvattha Riṭṭha* which is subdivided into the *Niyohāyā*, the *Parachāyā* and the *Chāyāparisa* the natures of all of which are dealt with respectively from

1 See Notes on st. 241 p. 94.

2 See section 6 of the Intro.

69 to 84, 85 to 94, and 95 to 106 Sts. Twenty-three Sts. from 107 to 129 are confined to the explanation of the Dreams which are broadly of two types, e g Devadakhā and Sahaja though they both are essentially the same as said in St 114. The Paccakkha Rāttha is treated in five Sts from 130 to 134, while the Linga Rāttha, the two main features of which are Sairavisaya and Jalāndansana, has been touched in Sts 135 to 142 and 143 to 147 respectively. Ninety-five Sts from 148 right upto 242 are solely reserved for the fullest enunciation of the Panha Rāttha which again is eightfold —

Sts 148-152	discuss the	Angulipanha	
Sts 153-157	„ „	Ālattapanha	
Sts 158-159	„ „	Goroṇṇāpanha	
Sts 160-171	„ „	Paṇhakkhāra.	
Sts 172-179	„ „	Saṇṇa	15
Sts 180-184	„ „	Devayajāṇasadda	} These two are further sub-divisions of the Saṇṇa
Sts. 185-192	„ „	Sahajasadda	
Sts 193-219	„ „	Akkhāpanha	20
Sts. 220-240	„ „	Horāpanha.	
Sts 241-242	„ „	Laggapanha	

Sts. 220-223 (topics dealt with in twenty-one Sts from Sts. 220 to 240 have been given, it seems, a general name of the Horāpanha) inform us about the knowledge of the Rātthas through the *Nādicakka* and the *Bhuanagacakka*. Forebodings of death through the *Sanvacakka* are referred to in Sts 224-226. Sts 227-236 give a judgment as to how many days a particular Air such as *a, t, u, c* or *o* remains in force. St 237 records an opinion that one does not live if his constellation, zodiacal sign, group and the date are all pierced by the wicked planets. A scheme of the *Avalahadācakka* is outlined in Sts 238-240. The knowledge of the Rāttha through the *Lagga* is briefly sketched in Sts 241 and 242. Nine Sts. from 243 to 251 have got a tacit opinion of the author as to what period a particular disease lasts if one is attacked by it in a particular constellation. St 252 asks a question as to why fasting unto death should not be resorted to if one is in possession of the sure knowledge of his death through the Rātthas? In St. 253 the author frankly says that this treatise styled the

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¹ See Note on st. 251 p 94.

² See section 6 of the Intro.

Intervocalic *g* is also dropped leaving the constituent vowel behind or making room for *ya sruti* *yala* = *yugala* (1), *rojaqahija* = *rogagr̥hita* (160) Sometimes it is retained also as in *bhaguvāda* = *bhrgupūta* (10)

The treatment accorded to *c* in the text is that of eliminating it *loana* = *locana* (20)

Intervocalic *j* is for the most part omitted, only rarely *ja-sruti* appears. *bhua* = *bhuya* (97), *manuatta* = *manujattva* (2), the *ya-sruti* is seen in such examples as *rajani* = *rajanī* (58)

Intervocalic *t* is regularly changed to *d* *kadi* = *kadī* (90), *kodī* = *koḍī* (7), *sampuda* = *samputa* (39)

Intervocalic *t* is sometimes dropped *akadhina* = *atikadhina* (19), *jūa* = *dyūta* (5), and it is pretty often changed to *d* *idi* = *idi* (130), *edesim* = *etesām* (178), *jadi* = *yadi* (154), *judi* = *yuti* (11), *dhadi* = *dhr̥ti* (36), *rasādala* = *rasātala* (127) With respect to this feature of intervocalic *t*, it should be mentioned here that the Mss widely differ. But as I have made it clear before, it can be accounted for in this way that the text of the Poona Ms is under Māhāraṣṭrī influence¹

Intervocalic *d* is for the most part dropped *lhaggār* = *lhādgār* (83), *Duggaera* = *Durgadeva* (16), sometimes *ya-sruti* also appears as in *pāya* = *pāda* (1)

Initial or conjunct *n* is sometimes changed to *ṇ* and sometimes not (a) *naccanta* = *nrtyan* (128), *najati* = *jñāyate* (103), *ṇana* = *nana* (133), *nāun* = *jñātvā* (121), (b) *nāsagga* = *nāsāyga* (98), *naddittha* = *nirdiṣṭa* (107), *°bhanna* = *bhanna* (83); but medial *n* is always changed to *ṇ* *ūna* = *ūṇa* (61), *triyasanāha* = *tridaśanāṭha* (59), *bhoana* = *bhoṇa* (62)

Intervocalic *p* is either dropped or changed to *v* *palāva* = *prulāpa* (48), *sampuda* = *samputa* (39), initial *p* is usually retained *puna* = *punaḥ* (145), sometimes dropped also as in *ūṇa* = *punaḥ* (126)

Intervocalic *kh* is usually changed to *h* *°naha* = *naha* (27), *°sihi* = *sikhin* (59), intervocalic *fh* is changed to *dh* *akadhina* = *atikadhina* (19), intervocalic *th* is changed to *h* *vikahā* = *vikathā* (110), intervocalic *dh* is almost always changed to *h* as in *bahuvihā* = *bahuvihā* (4), *mahu* = *madhv* (5), *ruhira* = *rudhira* (26), but *dh* in *labandha* remains unchanged

¹ See sections 1 and 2 of the Intro

Riṣṭasamuccaya was conceived and composed in course of only three days St. 254 pays a tribute to *Samjama-deva*, *Samjamasena* and *Māhava-canda* the authors guru, grand-guru and the great grand-guru respectively St. 255 lets us know that the author undertook to compose it as per instructions from *Samjama-deva*—his guru St. 256 requests those who are experts in the Science of the *Riṣṭas* to correct what has been said inadvertently out of ignorance or arrogance Accomplishments of *Samjama-deva* are beautifully pictured in St. 257 and those of *Dugga-eva*, the author in St. 258 St. 259 praises Jainism and announces a firm conviction that the epitome will continue to last as long as there are moon sun and the stars St. 260 gives us the date and St. 261 the place of the composition.

(iii) THE DIALECT OF THE *RS* I attempt to give below some of the typical and salient features of the dialect used here in the *RS* I do think that I will have to revise my judgments and conclusions when a critical text of this work appears in the field based on a variety of MSS hailing from different parts of India.

TREATMENT OF VOWELS The Skt. words excepting *r*, *ṛ* *lṛ* *ai* and *au* are generally retained. A long vowel before a conjunct is as a rule shortened. There are found some marked changes which are given below —of *ā* *uddesamitta* = *uddesamūtra* (st. 148) *yātsamitta* = *yātsamūtra* (159) *lavamitta* = *lavamūtra* (253) of *u* *purusa* = *puruṣa* (69) of *r* *viddhi* = *vrddhi* (186)

SANDHIS Some outstanding examples of vowel sandhis are discussed here —*talheva* = *talhā+eva* (24) *manuvarinda* = *manuvara+inda* (49) Such illustrations indicate that when two dissimilar vowels came together there was generally a tendency to drop the first vowel. There are also cases of Pischel's sandhi-consonant¹ as in *satjavyamoyaghadṛyā* (201).

TREATMENT OF INTERVOCALIC CONSONANTS The general tendency of the Prākṛit dialect used in the *RS* is more towards eliminating the non-initial, non-conjunct consonants. Intervocalic (non-initial, non-conjunct) *k* is elided leaving the constituent vowel behind or sometimes making room for *ya*—*frats* *onea* = *oneka* (18) *oneya* = *oneka* (68) *tiaraṇa* = *trikarāna* (72), *paraloca* = *paraloka* (8)

Intervocalic *g* is also dropped leaving the constituent vowel behind or making room for *ya sruti* · *yuāla* = *yugāla* (1), *yojagāhiya* = *rogagrāhita* (160) Sometimes it is retained also as in *bhiguvāda* = *bhrgupāta* (10)

The treatment accorded to *c* in the text is that of eliminating it *locana* = *locana* (20)

Intervocalic *j* is for the most part omitted; only rarely *ya-sruti* appears *bhva* = *bhva* (97), *manuatta* = *manujattva* (2), the *ya-sruti* is seen in such examples as *rajani* = *rajani* (58)

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Initial or conjunct *n* is sometimes changed to *ṇ* and sometimes not (a) *naccanta* = *nrtyan* (128), *nayjati* = *jñāyate* (103), *nara* = *nara* (133), *nāun* = *jñātvā* (121), (b) *nāsagga* = 25 *nāsāgga* (98), *niddiṭṭha* = *nirdiṣṭa* (107), *°bhinna* = *bhinna* (83); but medial *n* is always changed to *n* *ūna* = *ūna* (61), *triyasanāha* = *tridasanātha* (59), *bhona* = *bhona* (62)

Intervocalic *p* is either dropped or changed to *v* *palāva* = *pralāpa* (48), *sampuda* = *sampuda* (39), initial *p* is usually 26 retained *puna* = *puna* (145), sometimes dropped also as in *ūna* = *puna* (126)

Intervocalic *lh* is usually changed to *h* *°naha* = *naha* (27), *°sikhī* = *sikhin* (59), intervocalic *th* is changed to *dh* *atikhina* = *atikhina* (19), intervocalic *th* is changed to *h* 25 *vikahā* = *vikathā* (110), intervocalic *dh* is almost always changed to *h* as in *bahuvihā*° = *bahuvihā* (4), *mahu* = *madhu* (5), *ruhira* = *rudhira* (26), but *dh* in *kabandha* remains unchanged

¹ See sections 1 and 2 of the Intro

(80) intervocalic *dh* is changed to *h* as in *lāha = lābha* (106), *subha = subha* (106) Curiously enough, there is agreement regarding the change of intervocalic *dh* to *h* among the Mes. as there is disagreement concerning *t* among them

Non-initial *y* is usually retained *kaśya = kaśya* (24), *payatta = prayatna* (13) sometimes though very rarely it is dropped also as in *asaa = atīśays* (39) initial *y* is pretty often changed to *j* *jaś = yaś* (19) *jatta = yatna* (14) *juala = yugala* (1) *judi = yudi* (11)

Usually *r* is retained *anuratta = anurakta* (6) *virala = virala* (13) it is hardly that non-initial *r* is changed to *l* as in *oalava = oarava* (101)

Intervocalic *v* is retained *anavaraya = anavarata* (34) *pavara = pavana* (32) *lavara = larava* (24) note *jyas = jivat* (20) and also *jas = jivat* (66)

Of the three sibilants, only the dental *s* is used *kaśya = kaśya* (24) *viśa = viśaya* (9), *śas = śasīn* (41), *śiśha = śiśha* (105)

THE TREATMENT OF CONJUNCTS I have mentioned below some of the typical examples of the conjunct consonants, medial and initial *udha = urdha* (25) *guhha = guhya* (141) *thaddha = stabha* (30) *nivviyappa = nirvīkalpa* (42) *puvatta = pūrvastha* (87) according to Hemacandra, *pūrvā* should be *purva* in Śauraseni¹ *phāsa = sparśa* (9) *bavbha = brahman* (146), *vaśha = vakra* (88) *vidiya = dvītya* (181) *sara = svara* (161), *śāna = śodāna* (179) *subha = śleṣman* (11) *appano = ātmamañ* (64) is an example of assimilated non-initial conjunct while *kaśa = kṛpa* (156) and *rayana = raśna* (1) are obtained through simplification by anaptyxis

PARTICLES etc *a* (15) *ya* (6) *aha* (81) *akava* (256) *ya* (38) *ti* (17) *ittha* (33) *tha* (4) *u* (20), *tu* (111), *du* (22) *uvavh* (215) *ovavh* (111) *kvh* (151) *ovya* (250) *ja* (100) *navh* (227) *tattha* (71) *taha* (7) *ti* (19) *to* (8) *navara* (8) *pi* (42) and *vi* (226) after an *anusvara* *puna* (69), *śva* (126) *lahu* (32) *sammavh* (70) *ku* (23)

NUMERALS *ikka* (136) *ya* (153) *oyava* (247) *ov* (51) *ovuro* (25) *ovri* (51) *aha* (53) *tiya* (92) *daha* (52) *duva* (76) *do* (92) *vaśha* (98) *paṇavavh* (81) *paṇavaha* (156) *bava* (231)

TYPICAL WORDS *calla* = *calana* (25), *chidda* or *chidda* = *chadra* (52, 47), *chūbhar* = *ksipati* (182), *jhaddappa* = *spandana* (25), *duraya* (? 213), *pavvodavvā* (? 52), *rakkho* (? 166); *rakkho* (? 206), *hāda* = *ghāta* (226)

DECLENSION Morphological plan of the dialect of the *RS* is discussed here, Masculine nouns, Singular. Nom *jivo* (2), *hāde* (226), Acc *deham* (86), Inst *palāvena* (48), Dat *yassatthe* (100), Abl *namā* (74), *samāsado* (114), *homavhio* (111), Gen *devassa* (117), Loc *ghamme* (97), °*puvissamma* (106), °*samayamhi* (183) Plural Nom *dasanā* (27), *diha* (244), *dina* (244), Acc *diyahā* (88), *diyāhe* (103), Instr *puvvasūhim* (31), *munindehim* (41), and very rarely without an *anusvāra* especially when it comes at the end of a line, Gen. *nayarabhavānam* (177), *sānānam* (179), Loc *sesesum* (209) Neuter Nouns, Singular Nom *jivam* (3), Acc. *geham* (62), Abl *gehāo* (126), °*ūvao* (197) Plural Nom *nayanāim* (21), Acc *sumnāim* (108) Some typical forms of the feminine nouns are noticed below—Nom plu *lodīo* (7), Acc sing. *angasoht* (109), *tajjanī* (151), *padīmā* (182) and *muṭicantī* (90)—all these are Apabh forms, Acc plu *disāu* (132)—an Apabh form, Gen sing *padīmāe* (119), Loc sing *nisāe* (108), Loc plu *janghāsu* (119) Some outstanding forms of the consonantal stems are to be found in *appano* (64) etc The following are the typical examples of the pronominal forms (Masculine) Nom. sing *jo* (47), *so* (14), Acc sing *ya* (183); Gen. sing *jassa* (77), *tassa* (76), Loc sing *tamm* (110), Nom plu *ede* (176), *savve* (186), Gen plu *tāna* (9), (Neuter) Nom sing *jam* (18), *tam* (112), Plural Nom plu *edāim* (5), *tāim* (5), Gen plu *edesim* (178)

VERBAL DERIVATIVES Only noteworthy participles are noticed below (a) present participles *dhūmanta* (80), *dhūmāyanta* (55), *paḷanta* (59), *bhamamāna* (50), *bhuṅganta* (24), (b) present passive participles *kaṭṭiyanta* (82), *kaḷiyamāna* (40), *bhanyyamāna* (42), (c) past passive participles *ojutta* (110), *niddiṭṭha* (35), °*vayya* (86), (d) potential passive participles or the necessitative forms such as *nāyavva* (18) etc are also found, (e) gerunds *liccā* (161), *ṭhiccā* (15), *nhāvittā* (182), *paḷḷhāhittā* (137)—all these are AMg forms, *ahimantūna* (63), *ghittūna* (182), *jimūna* (15), *laddhūnam* (16)—all these are Māhārāṣṭrī forms, *ahimantia* (43), *uvattīa* (158),

pakkhāla (125)—all these are Śauraseni forms *kāreva* (146), *javāsh* (160) *ṛdūsh* (121) *bandheva* (128) *mantere* (70), *ṣamālaheva* (182)—all these are Apabh. forms

CONJUGATION We come across the following conjugational forms in the *RS* Present 1st. per sing *bhāndmī* (1) 3rd. per sing *jiyā* (20) *jiyā* (128) *bhamaḍe* (35) *hove* (6), *ho* (4) 3rd. per plu. *kīqantī* (63) *hacantī* (34) *hicutī* (27) Imperative 2nd per sing *udara* (43) 3rd. per sing *acchāv* (106) *soḍāv* (109) 2nd per plu. *kṣṇiyāha* (91) *ontāha* (155) *joḥa* (72) *ṣṣāmeḥa* (42) *viāneḥa* (25) Potential 3rd. per sing *have* (42 149) Present (passive) 3rd. per sing *ṇayātī* (103) *dīcī* (85) *bhāṇṇas* (Prākṛitised form of the Skt.) (68) *bhāṇṇyātī* (46) 3rd. per plu. *labhantī* (204) Imperative (Passive) 3rd. per sing *ṣṣīqiyā* (40)

Sometimes Loc. is used for the Instr as in *asūhe* (184), *kṛṇṇ jathpīc ittha* (218) *jathpīc bahave* (151) irregular forms such as *ghittēṇa* (182) and ungrammatical forms such as *dīc* (220) *jiyāsh* (171) and *mahurattācṇāsh* (111) are also to be met with Sometimes the initial consonants are also seen to have been eliminated as in *uddhī* (? 225) *ṣna* (126) and *hāde* (? 226)

THE PLACE OF THIS DIALECT AMONG THE PRĀKRITS This grammatical survey will enable us to fix the place of the dialect of the *RS* among various Prākṛits It must be mentioned at the outset that it has inherited many characteristics common to Prākṛits such as the loss of vowels *r* *l* *ai* and *au*, general tendency towards eliminating the intervocalic consonants, tendency to assimilate the conjunct when not simplified by anaptyxis and reduction of the sibilants as well as of the nasals to one Words like *mitta* etc. are to be found in almost all the dialects Forms like *judī* *bhīgīvāda*, some of the gerunds and particles such as *tā* and *ṇāsh* smell of Śauraseni.

Treatment of intervocalic consonants is very uncertain though for the most part the inclination is towards elimination—a phenomenon quite usual in the Māhārāṣṭri Prākṛit. It should be noted in this context that Kālidāsa's Śauraseni, unlike Bhāsa omits intervocalics The softening of *t* and conjugational forms like *udara* are exclusively the peculiarities of Śauraseni The dental nasal is more often cerebralized whether it is initial, medial or conjunct This is a Śauraseni feature The treat-

ment of aspirated consonants *th*, *dh*, etc. agrees pretty often with the Māhārāṣṭrī In AMg *r* is many times changed to *l*, in our text *r* is sometimes retained or is also changed to *l* which is more in keeping with Śaurasenī

In morphology, the Nom. sing termination of a-stems is *o* which agrees with Māhārāṣṭrī as well as with Śaurasenī and at times *e* which is a feature of AMg and sometimes it has no termination which is a peculiarity of Apabh The Loc sing has *e*, *-amma* or *-amma* and *-amhi* *E* and *-amma* are, normally found in AMg and Māhārāṣṭrī *-amma* is not impossible in Śaurasenī Our text has *-amhi* also which is shared by the Gīrnār edict of Aśoka The pronominal form such as *edesim* which is the Gen plu of *etud* is Śaurasenī with vengeance The present 3rd per sing termination is more often Śaurasenī than Māhārāṣṭrī The forms of gerund belong either to AMg or Śaurasenī or Apabh Sanskrit influence is also seen sometimes working as in *tammuhe* which indicates that the parallel Sanskrit phrase was present there in the mind of the author *Labbhanti* for *labhyante* and *bhannae* for *bhanyate* are the Prākritisised forms of Skt

Thus it can be seen from the foregoing remarks that the dialect of the *RS* is essentially a Jaina Śaurasenī Prākrit influenced sometimes by AMg and at more places by Apabh

(IV) METRE In this treatise, the metre employed by the author is the Gāthā which is the most ancient and one that is largely used in the Prākrit literature It is called the Mātrā-²⁵ *vṛtta* as it is based on the Mātrā—a theoretical unit It is of the type called Āryā in Sanskrit (संस्कृते तु गद्येवार्थाख्या—commentary on *KD*, II, 4) which is regulated by the number of the Mātrās called the syllabic instants in each quarter. One Mātrā is allotted to a short vowel and two to a long. It has four quarters (though³¹ it is more commonly called a *Dvīpadī*) the first and the third of which have each got twelve Mātrās, the second eighteen and the fourth fifteen¹ The last letter of the first half and the second half is to be considered long, that is to say, it should be considered as one having two Mātrās The uneven ganas in a²⁵ Gāthā should not have a गुह्यचतुर्मात्र (ISI) The twenty-first, the twenty-fourth and the fifty-first Mātrā should be always

1 cf. पदमं वारह मत्ता क्षीण अद्धारदेहि संजुत्ता ।
अह पदम तह तीर्ण दहपचविहसिआ गाहा ॥

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short¹ The caesura usually occurs after twelve Mātrā. There are three principal varieties of a Gāthā according to *GL* (See sts 17-20) namely Pathyā, Vipulā and Capalā and according to *KD* there are further more three sub-varieties of the last two (II 8) Among the metres which can be derived from the Gāthā, by the addition or omission of a few Mātrā, three namely Gīta Udgīta and Upagīta are more noteworthy (See *GL* 'sts 26 27 and 28) They were also styled as the Udgātha, Vigāthā and Gātha (*op cit* sts. 63 64) According to the same source there are two other types, also, named Gāhṇa and Khandhāo (*op cit* st. 65)

In the present work, the author has tried only the Gāthā metre At the end of the work, he has used the ~~गंधर्वगीत~~ (See sts 257 258 and 259) At eight places he has employed the varieties of the Gāthā metre namely the Mukhavipulā (sts 1 154 and 212) the Udgātha, better called the Gīta (sts 63 173 and 187) and the Gātha, also called the Upagīti (sts 228 and 233) The emendment ~~व~~ of the st. 228 in the first half is quite necessary but we can dispense with the ~~व~~ and also take the stanza to be an example of the Gātha. The st. 233 ought not to have been emended because it can, as it is represent the variety of the Prākṛit metre Gāhā, called the Gātha. So also the author can be justified, as far as the st. 63 is concerned, if we take the metre attempted there to be the Udgātha. The stanza then is not at all defective metrically There are only two stray cases of the Gaps-fusion as is evident from the sts 56 and 172 It is clear from the emendations made in the text that almost all of them are based on the considerations of context, grammar construction and subject-matter Thus it can be said with justification that the author has shown good command on the use of at least one prevalent Prākṛit metre called the Gāhā.

(v) THE RS-A COMPARATIVE STUDY I have attempted below a comparative study of the PS with the well-known representative works of the Jain and non-Jain literatures.

1 cf. एव गण शैल्यो यो व ह्यु मेरु को निन्दते ।
एव गणो निन्दते एतुं कृत्यं निन्दते ॥

The *RS* and the *AV*¹

The earliest distinct reference to dreams and omens as a part of portents is found in the *AV*. It is also shown there how to ward off their evil influence. Thus, pathological condition, its implication and the means to get rid of it have all been touched in the *AV*. This shows the antiquity of the science of omens and portents. The idea which is in germinal form here is worked out in its various detail by the subsequent observers of all the schools as it happened with respect to all other sciences.

The *RS* and the *AA*²

The *AA* goes a step further than the *AV* and declares¹⁰ that he, who feels the sun like the moon and also feels that the sun does not send the rays, lives but for a short period. He dies shortly, according to the *AA*, who sees the sun as if it were a hole, who sees the shadow full of deformed and destroyed limbs, who sees, in a mirror or water, that his¹⁵ head is not reflected as it should be, or a virgin also sees, in the mirror or water, a distorted reflection of his head. If one does not hear the sound just resembling that of a burning fire, after having closed the ears, he dies soon. According to it, death comes soon in the case of one who notices that the fire is²⁰ blue-coloured. The *AA* treats these phenomena under the *Pratyakṣadarśana* which is just analogous to the *Pratyakṣa Rāṣṭa* of the *RS* (st 131). The *AA* deals with the dreams also. One, who sees a black man in the dream, dies soon. He is attacked with premature death if he goes southward in the dream²⁵ surrounded with donkeys and hogs. All these phenomena have been clearly described, with insignificant variations in matters of detail, in the *RS*, which, besides saying about the prematureness of the death, makes a specific mention of the periods also (sts. 59; 46, 75-84; 143, 38, 142, 126, and 123). It cannot³⁰ be said whether the *RS* has inherited the tradition of the *AA* or not because the latter does not give the time-limit of death. But so far as the pathological conditions and their untoward effect are concerned, both *RS* and *AA* have much affinity between them.

1 For the passage concerned, see App. I, p. 97.

2 See App. II. n. 97.

The *RS* and the *ON*¹

The *ON* is an old authoritative Jaina work supposed to have been composed by Bhadrabāhu. It takes a passing notice of the good omens such as a sound of the conch and the kettle drum an appearance of an umbrella and a banner, a sight of a monk, white flower, curds and a flag. All these have been referred to as good omens indicating success (109 and 110). The *ON* is next to the Jain canon in importance. Thus a reference to omens and portents in the *ON* is by all means most significant. As far as the above omens and their meaning are concerned, the *RS* (st. 189) is in complete accord with the *ON*.

The *RS* and the *MBh*²

Certain phenomena which can prognosticate coming dangers have been found described in the *Sāntiparvan* of the *Mahābhārata* (*MBh*) also. But the *RS* widely differs from it regarding their implication and interpretation. Let us see that.

The *RS* curses one who cannot see the lamp and the moon (st. 140) with immediate death in contradiction to the *MBh* which liberally grants the scope of a year's life (XII, 317 9). The man whose life's duration is to be settled should see the shadow of another man whose limbs are perfect and proportionate and while so doing if he finds certain limbs destroyed or distorted, in the shadow he lives for specific periods mentioned for specific phenomena (*RS* sts. 86-94 96-106). But the *MBh* summarily puts the whole aspect, mentioning that he who sees the shadow deformed or deprived of a particular organ of the body lives only for one year whether the deformed or destroyed organ may be head or heart (XII 317 10-11). The *RS* states to the effect that he who sees a hole either in the moon or the sun, continues for a year here (sts. 45 46) while the *MBh* endows him with a six months' life (XII 317 13 14). If the teeth become dark without any reason, he lives at the most for seven days, according to the *RS* (st. 34), but the *MBh* prescribes the worst for him (XII, 317 15).

The *RS* and the *VP*³

The *RS* assigns different periods if one sees disfigured

1 See App. III, p. 97

2 See App. IV pp. 97 f

3 See App. V p. 93.

limbs in a shadow (sts 74-85), but the *VP* makes a general statement that one, who sees a distorted shadow, lives for four or five months (19, 7) The *RS* contains a view that he who does not see his face well in water stays for six months on this earth (st 143) but the *VP* narrows down⁵ the limit to not more than a month (19, 9) The *RS* allots three days' life to one whose hands and feet soon dry up after water is applied to them (st 31), but the *VP* liberally grants ten days' life though it should be noted that it refers to heart and feet and not to hands and feet (19, 11), the *YS'* prefers¹⁰ the golden mean and gives him six days' life (5, 165) The *RS* makes a specific mention of a week's life in the case of one who does not feel the smell of a lamp (st 139) but the *VP* vaguely states that death is imminent in his case (19, 21) A month's life is in store for him, informs the *RS*, who is led¹⁵ dancing, to the southern direction in the dream (st 128), but here also the *VP* points simply to the impending danger of death without referring to a definite period (19, 25) He lives for a week and no more if he cannot hear, mentions the *RS* (st 29), but the *VP*, taking notice of this phenomenon, simply says that²⁰ it is one of the two greatest evils, the second being the inability of the eyes to see the light (19, 28) According to the *RS*, he is about to lose his life whose eyes are stationed upwards without motion (st 25), the *VP* interprets this as indicative of the unbalanced humour (19, 30)

25

The *RS* and the *MatP*¹

The chaps 242 and 243 of the *MatP* deal with evil signs prognosticating death, especially dreams and omens, good and bad. The *RS* and the *MatP* are uniform, almost cent per cent, in their treatment though they both are representatives of different traditions. The *RS* condemns the²⁵ dreams in which the vomit (st 122), the falling of the moon and the sun (st 124), the destruction of the limbs (st 127) and the going towards the south (st 128) are seen. They are also referred to as bad in the *MatP* (242, 9 and 11) But at the same time, it is interesting to note that with respect³⁰ to the realization of dreams both are entirely different. The *RS* enunciates a principle that the dream dreamt in the first watch, second watch, third watch and the fourth watch of the night

¹ See App. VI, p1

comes to materialize in course of ten years five years, six months and ten days respectively (st. 115) while the *MatP* lays down, in clear contrast, that it will be realized in course of a year six months, three months and one month respectively (242 17, 18). It further states that the dream dreamt just before sunrise shall yield fruits during ten days (242 19) while the *RS* is completely silent with reference to the dream of the dawn.

A little difference apart, both *RS* and *MatP* resemble each other in point of good and bad omens. The *RS* commends the sight of white mustards, umbrella banner, curds (st. 189) and the courtesan (st. 190) as auspicious and so does the *MatP* (243 17 18 19, 20). A little technical difference is made manifest by the *RS* which recognizes the sight of a Niggantha (monk) as a good omen (st. 189) while the *MatP* enumerates Munḍa (a variety of a monk) among inauspicious omens (243 3). The destruction of an umbrella and a banner is alluded to by the *RS* as bad (st. 191) but the *MatP* goes a step further and brands the falling down also of the same as evil (243 12). There is between them one more funny difference which is evidenced thus in the *RS* the sight of a woman in menses (st. 178) and in the *MatP* the sight of a dirty man has been counted among bad omens (243 3).

The *RS* and the *YS*¹

The *YS* also hints at the portents technically called the Ariṣṭas by it (3 22; page 147). It takes a passing notice and does not care to attach any significance but that they foretell death. So the effect, good or bad, of a certain prodigy is not to be found therein. In the *YS*, the whole realm of portents is broadly divided into three groups, namely physical, mundane and divine. The knowledge of them all gives us simply an insight into the whenness of the death (*loc. cit.*) The first group generally consists of such abnormal occurrences as the inability to hear a peculiar indistinct sound when the ears are closed and the incapacity to see when the eyes are steady (*loc. cit.*) According to the *RS* the first event hastens him to death in course of seven days (st. 139) and the second brings sudden death (st. 140). The second group in the *YS*, refers to such phenomena as the sight of the

¹ See App. VII, pp. 29 f

Yamapurūṣās or the dead fore-fathers and the third section enumerates such portents as the seeing of the Svarga or the Siddhās. The common result of such abnormal experiences, visual or auditory, is, according to the *YS*, death. The phenomena falling under the second and the third group have also been referred to in the *RS* with this essential modification that the sight of the Yamapurūṣās or the Siddhās takes place in the dream and different interpretations have been put on all of them (st 126). The Rūpastha Rāsta is divided into Pratyakṣa and Lāṅga in the *RS*. The second is again sub-divided into Śāiṇa-¹⁰ viṣaya and Jalādīdarśana. Śāiṇavisayaka Lāṅga Rāsta of the *RS* (sts 130 and 136) just resembles the Ādhyātmika or the physical Rāsta of the *YS*.

The *RS* and the *MP*¹

The *MP* is as respectable as the Buddhist Canon. It is equally authoritative also. It is in the form of questions put¹⁵ by a king named Milinda and answered by Nāgasena. It refers to the phenomenon of dreams only casually. Thus there is no possibility of comparing the *RS* with the *MP*. It simply says whether good or bad will follow from the dreams dreamt. The Buddhist works are almost silent on the subject of omens and²⁰ portents. Both *RS* (st 108) and *MP* (297-301) agree regarding the fact that the dreams take place also on account of the excess of wind, bile and phlegm but they should not be relied on.

The *RS* and the Three *Samhitās*

The *Samhitās* are the oldest and the authoritative,²⁵ available works on medicine. Every treatise on medicine, small or great, old or new, suitably deals in brief or at length, with omens and portents as it does with diagnosis, prognosis, etiology, treatment and nursing. It was essential for the physician to know the coming danger of disease and death.³⁰ One of the many pleas put forth in these *Samhitās* was also to get a working knowledge of the evil signs which alone could prevent a physician from falling into disrepute. Thus it was in fitness of things for the compilers of the *Samhitās* to acknowledge and assign an adequate place to the Rāstas. Though³⁵ the Rāstas which are outward manifestations of the internal pathological changes, the physician could correctly form his

judgment about his possible success or failure if he chose to treat the patient. It should be broadly mentioned that the *Saṃhitās* mostly treat of the dreams of the patients and the omens seen by the physician while going to see and examine the patient as well as seen by one who might have been sent to call the physician. Other aspects of the portents are left untouched in the *Saṃhitās*. I have first compared the *RS* with the *KS*.

(a) The *RS* and the *KS*.¹ It is stated in the *RS* that he lives for a week if water placed on his bosom dried up at the end of the day in the dark-half and in the bright-half if the reverse happens, meaning thereby that if the water soon dries up (st. 60). This phenomenon is referred to in the *KS* but with important modifications. According to it, he lives for half a month if the water on the bosom dries up first, after bath, when all other limbs are still wet (pp 59-61 7). The *RS* declares that he as good as a dead man lives for a month, who is led, in the dream to the south, dancing and with red flowers on the person (st. 128). The *KS* does not clearly specify the duration but refers to it in context of a disease of hysteria. It advocates a theory that one gets hysterical if he dances in the dream in the company of goblins placing red flowers and garments on the body and anointing it with red sandal-wood paste (pp 59-61 14 15). In the opinion of the *RS* he lives indeed for a month, who is led, in the dream, to the southern direction, on (the back of a) buffalo donkey or camel, having been anointed with ghee or oil (st. 123). This statement of the *RS* finds ample support in the theory of the *KS* which formulates to the effect that a man who dreams that he is shaven, ends his life with fever if he is driven to the south (sitting) on the dog or donkey or if he is pulled by them (pp. 59-61 22-23). The *RS* describes that there is no go but death for a sick man if a man, who has undertaken to see the omens for his sake sees a menstruating woman, while deciding his fate through omens (st. 178). In this connection, the *KS* mentions an uncouth man instead of a woman in menses (pp. 59-61 28). The *RS* takes a weeping crowd to be a bad sign (st. 178) but it is controverted by the *KS* according to which it is considered auspicious (pp. 59-61 33).

¹ See App. IX, pp. 100L

(b) The *RS* and the *CS*¹ The *RS* presents a tradition that he lives for half a year to whose all limbs the flies persistently stick (st. 138). This theory is echoed in the statement of the *CS* which, though no definite period is mentioned, agrees in the main outline (2, 21-22) and substance with it. Both the *RS* (st. 64) and the *CS* (3) tally with each other regarding the phenomenon of extremely white teeth the only consequence of which is immediate death. The *RS* advances a principle according to which one dies in course of a week at the most if he cannot hear the indistinct ringing sound in the ears when they are closed with fingers (st. 38). This is materially supported by the *CS* which warns the physician not to undertake the treatment of that sick man in whose case the aforesaid symptom occurs, knowing him to be as good as dead (4, 20). He is for a month here and no more, enunciates the *RS*, if he is led southward in the dream (riding) on a buffalo, donkey or a camel (st. 123). This theory is endorsed by the *CS* which adds that he dies of tuberculosis and omits to mention the duration of his life here (5, 8). Regarding the nature of the dreams, all the works on omens and portents are almost unanimous. Thus the falling of the moon and the sun, in the dream, is considered inauspicious in the *RS* which also states that the man, thus dreaming, will live for a month and a little more (st. 124). The *CS* does not bother about fixing the limit of life but simply mentions its ominousness (5, 35). The *RS* informs that his life here is not more than a month who goes in the dream, southward, dancing and placing red flowers on the body (st. 128). The *CS* also supports the theory materially though it does not give the time-limit (5, 37). The *RS* assigns different periods to the deformities or destructions of separate limbs as they are reflected in the shadow (sts. 75-107), while the *CS* makes a simple statement, dismissing elaborate and cumbrous discussion, to the effect that the shadow reflected in a moonlight, sunlight, light of the lamp or a mirror should be considered such as signifies death if it be deformed or devoid of a certain limb or if there is partial destruction of the limb (7, 4-9). Both *RS* and *CS* agree respecting the phenomenon of exhaling a cold breath. The *RS* announces imminent death as a result (st. 134) and so does the

¹ See App. X, pp 101 ff

CS (7 24) The *RS* is clear on the point that he is destined to live for a month and no more if a fat man becomes lean all of a sudden or vice versa (st. 22) The substance of this theory is also to be found in the *CS* which as usual without giving a particular limit, advises the physician to reject the case as it is cent per cent likely to prove fatal (8 10) The *RS* notes that he who exhales a cold breath (st. 184) soon dies. This pathological condition has also been recorded in the *CS* (11 20). The trembling of body (without any reason) has been referred to as evil by both the *RS* (st. 22) and the *CS* (11 10) are unanimous in granting one month's life A simple sight of the serpent or cat and the hearing of bad words such as 'destroyed' broken etc. as well as of the sound of the destruction of a banner are all considered by the *RS* as inauspicious (sts. 178 187 191 192) This is wholly justified by the *CS* also (12 28-30). According to the *RS* the emitting of cold wind from the mouth, nose and anus (st. 82) the loss of smelling power (sts. 138 139) and the extinction of bodily lustre (st. 20) are all bad signs which betoken danger immediately or after some specifically mentioned time These physical abnormalities have also been mentioned as evil in the *CS* (12 51 52) In the category of good omens, the *RS* records the curds king banner sandal-wood, white flower (such as *yas*), white mustard, white garment, the blowing of a conch and the beating of a kettle-drum (st. 189) The woman with a boy brings good (st. 190) All these have been referred to as such by the *CS* also (12 71-86) There is found no essential difference between these two except in the appearance of a weeping crowd which is interpreted, curiously enough, as bad by the *RS* (st. 178) and as good by the *CS* like all other works on the subject (12 86)

(c) The *RS* and the *SS*¹ The *RS* presents a theory that he lives indeed, for a month who anointed with ghee and oil, moves in the dream, towards the south (sitting) on the buffalo, donkey or a camel (st. 128) The same is the case according to the *RS* regarding him also who in the dream falls in a pit full of blood, pus, fat, oil or ghee (st. 129). The *RS* propounds a theory that he who sees in the dream the falling of the sun or the moon lives a little more than a month (st. 104) He is destined to live for two months informs the *RS* who vomits in

¹ See App. XI, pp. 103f

the dream (st 122) All these four abnormal experiences of the dream have been referred to as inauspicious, with negligible variations in the *SS*, which also is, like the *KS* and the *CS*, silent on the point of specific time-limit (29, 55, 56, 59, 63, 64) There is essential harmony between the two, regarding the significance of the appearance of a monk and a white garment, though the *RS* deals with them under good omens (st 189) and the *SS* under good dreams (29, 76, 77).

The *RS* and the *VS*¹

There is some essential radical difference between the *RS* and the *VS* regarding the ominousness or otherwise of the beasts and birds going from south to north or east to west and vice versa at the time of starting or deciding the result of a particular event The *RS* states, in unambiguous terms, that if a female cuckoo or a jackal that goes from the south to the north, making noise, indicates that the sick person will survive the attack and live (sts. 173-174) The *VS* does not support this (86, 37) The *RS* mentions that a horse, going to the north from the south signifies good (sts 173-174), while this is controverted by the *VS* which states that a horse going to the east or seen in the east is auspicious (86, 45) According to the *RS*, a pigeon going to the south, making noise, betokens death to the sick person (sts 173-174) The *VS* does not lend support to the theory (86, 21) An owl, going to the north, destroys the life of a sick person, declares the *RS* (st 175) This is corroborated by the *VS* (86, 21, 37) In the opinion of the *RS*, a cock going to the north prognosticates death of the sick (*loc cit*) The *VS* goes against this theory (86, 38) Both *RS* and *VS* resemble each other in the evil nature of the crow's flight to the north (*RS, loc cit*, *VS*, 86, 21) A mongoose robs the sick person of his life, according to the *RS*, if it is seen going to the north (*loc cit*) But the *VS* modifies the statement by saying that it is bad if it is seen in front (86, 41) With respect to the bad implication of the deer's going to the north, both agree (*RS, loc cit*, *VS*, 86, 23) According to the *RS*, even the sight of a hare is bad (st 176), while according to the *VS*, the sight of a hare in the west only is undesirable (86, 22)

¹ See App. XII, p 104.

The *RS* and the *YS*¹

The *RS* mentions the life of one, who suddenly becomes fat or lean, to be for a month (st. 22) while the *YS* gives him seven months more life (5 141). The *RS* declares that he whose hands and feet dry up soon lives only for three days (st. 31) but the *YS* allows him three days more (5 165). It is stated in the *RS* that he is to live on this earth for four months if he loses his memory and the power of walking (st. 36) while the *YS* gives him only ten days life (5 163). According to the *RS* he lives for a day only if he does not see his tongue and for three days if he does not see his nose (st. 37) but according to the *YS* he meets with an instantaneous death if such be the case (5 167). The *RS* informs us that he lives for seven days if he does not hear (st. 38) but the *YS* differs and gives him one months life (5 158-162). The *RS* emphatically declares that he, who says that the blazing sun is cold, dies soon even if the lord of gods protects him (st. 59) while the *YS* is lenient and allows him to stay for two months on this earth (5 156 157). The *RS* (st. 62) and the *YS* (5 187) unanimously declare that his end is fast approaching if the crows put bones etc. in his cooking place or bed room. If a sick man does not see his own shadow he lives according to the *RS* for ten days (st. 75) while the *YS* curses him with instantaneous death (5 172). The *RS* and the *YS* widely differ in every detail regarding their statement on the 'shadows' (See *RS* sts 71-94 *YS* 5 168-172 211-215 218-224). He has to live for two months on this earth, according to the *RS* if he is devoured by the crows or vultures in the dream (st. 122) while according to the *YS* he meets with immediate death for the same reasons (5 137). He lives for a month, says the *RS* if he is carried in the dream towards the southern direction on a buffalo, donkey or camel (st. 123) but the *YS* pronounces an immediate end (5 137). The *RS* opines that he lives for a month if he sees in the dream, himself besmeared (st. 123) while the *YS* generously allows him six months life (5 151). If in the dream he vomits he lives according to the *RS* for a couple of months (st. 122) but the *YS* represents a view that grants him seven months' more life (5 140). The *RS* grants him a week's life if his tongue cannot feel the taste

¹ See App. XIII, pp. 104 ff.

(st 141) while the *YS'* gives him one month's life on the same ground (5, 158-162) Regarding one's life or death, on the ground of Upaśruta, the *RS* (sts 180-192) and the *YS'* (5, 188-196) are practically unanimous There is a difference, between the *RS* (sts 194-198) and the *YS'* (5, 129-134), regarding the conception of the Kālañānacakra The former enjoins to imagine bright half on the left hand and the dark half on the right hand while the reverse is found in the *YS'* Both differ, though slightly, with respect to the basic idea of the Sanicakka The *RS* puts four asterisms on the bosom (st 225) while the *YS'* does five (5, 198) The *RS* places two on the head and two on the private parts (st 225) but the *YS'* does three on the head and one on the private parts (5, 198) As far as this Cakka is concerned, the *RS* recognizes twenty-seven asterisms while the *YS'* does twenty-eight There is substantial uniformity between the *RS* (sts 241, 242) and the *YS'* (5, 201-207) regarding the Panhalagna

The *RS* and the *YR*¹

The *YR* is a standard popular work on medicine It is quite modern and of a compilatory character The *Bharsagya-ratnāvalī* and the *Bhāvaprahāsa* also, like the *YR*, are equally authoritative and respected by the physicians There is a reference to omens and portents, collectively called the Kālañāna, on page 7, foretelling the advent of death

The *RS* embodies a principle that one, who sees four discs of the sun or the moon in the corners between quarters, gives for four ghatikās and he lives for four days at the most if he finds them in the four quarters (st 51) All the works on omens and portents are conspicuous by the absence of this reference of the *RS* The *RS* specifically alludes to the fact that if one sees a hole northward, eastward, southward and westward in the disc of the sun or the moon reflected in water, he continues in this world for a month, six months, three months and two months respectively (st 52) The *YR* agrees completely with the *RS* so far (7, 1) The *RS* gives two limits, of ten days or fifteen days, if one finds a hole in the middle of the reflected disc (*loc cit*) The *YR*, like the *KJ*, states that there is no go for him but to remain on this earth only for ten days at the most (*loc cit*)

¹ See App. XIV, p 108

Thus it gives no option. The *JR* allots five days to him who sees a smoky envelope round the image (*loc cit*) and the *KJ*, being somewhat miserly restricts the duration to only one day (56). The *RS* does not recognize this side of the phenomenon. The *YR* curses him with sudden end if he comes across the disc aflame (*loc cit*). This is missing in both the *RS* and the *KJ*. In the opinion of the *RS* he who cannot see his tongue, nose, middle of eyebrows and eyes, lives for a day, three days, nine days and five days respectively (sts 37-38) and if he cannot hear the indistinct sound, he lives for a week (st. 38). This idea has been metaphorically expressed in the *JR*. According to it the life should come to a termination in the case of those who cannot see the Arundhati, Dhruva, Visṇupada and Mātṛmandala which mean tongue, nose, the middle of the eyebrows and the eyebrows respectively (7-2-3). He who does not hear the indistinct sound in the ears when the ears are shut, also goes to the abode of Yama (7-4). These very points are further elucidated, in stanza 5 which clearly mentions the specific duration, just similar to that of the *RS* that was at first in st. 2-3 vaguely and generally hinted at. He who suddenly transforms meaning thereby if a fat man becomes lean and a lean man becomes fat, does not live more than a month, states the *RS* (st. 23). This portent is referred to in the *YR* but there it has assigned six months' life (7-6). Both the *RS* (st. 28) and the *YR* (7-9) are unanimous on the impending danger of death as a result of the tongue becoming causelessly black. The *RS* itself is not consistent regarding the duration of life consequent on the teeth growing black without any apparent reason. At one place (st. 27) it states one month's life while at the other place (st. 34) it narrows down the period to a week only. The *YR* scents sudden death therefrom and thus differs from the *RS* (p. 6).

The *RS* and the *KJ*¹

The *KJ* which is by one Śambhunātha is uptill now unpublished. I had come across its manuscript in the Manuscript Library of the Oriental Institute Baroda. The *KJ* treats of omens and portents as its title suggests. The reference is to the numbers of the stanzas.

In the opinion of the *KJ* he dies soon if his nose is cold

¹ See App. XV pp. 108L.

meaning thereby that if the breath exhaled be cold (39) The *RS* supports the statement (st 32) He has one month's life in store, says the *RS*, if he trembles (st 22) but this is contradicted by the *KJ* which advises him to prepare for the worst (41) The loss of gait, taste and smell, the *RS* enunciates, indicate⁵ that he is to live for four months, one month and seven days respectively (sts 36, 24, 133) Immediate death is the only outcome of all these three unnatural happenings (41), declares the *KJ* dissentingly The *RS* clearly formulates a theory that he lives for one month, six months, three months, two months,¹⁰ ten days or fifteen days respectively if he sees a hole in the reflected image of the sun or the moon, in the four directions and in the centre (sts 51, 52) It has not mentioned the order of the directions The *KJ* resembles the *RS* so far (56) but it has given the order also, beginning westward from the south The¹⁵ *RS* differs from the *KJ* in giving an option of fifteen days for the last aspect of the phenomenon (*loc cit*) The *KJ* reveals that he ends in a day if he sees the image enveloped by smoke (*loc cit.*) but the *RS* is silent on the point (*loc cit*) The viewpoint of the *RS* is that if one is attacked with a disease in Bhaṅgī,²⁰ it stays on for many days (st 244), in Kattiyā, for seven days (st 244), in Addā, for many days (st 245), in Mahā, for a month (st 246), in Puvva-phaggunī, for seven days (st 246), in Hattha, for eleven days (st 247), and in Sayabhusā, for twenty days (st 249) But according to the *KJ*, if the disease falls on²⁵ the above-mentioned asterisms, it unfailingly culminates into death (57)

The *RS* and the *DS*¹

The *RS* declares that he, who sees the falling of the moon or the sun in the dream, lives for more than a month (st 124) The *DS* agrees with the *RS* so far as the bad nature of that³⁰ dream is concerned but it mentions no specific duration (388-389) The *RS* pronounces a judgment of one month's life if he dreams in the dream that he is besmeared with ghee or oil (st 123), the bad nature of the dream is fully supported by the *DS* (*loc. cit*) One, who goes, sitting on the back of a buffalo,³⁵ donkey or a camel, dies in course of a month, says the *RS* (st 123) The *DS* simply hints at the evil nature of such a dream and says no more (*loc cit*) One, who falls in a pit of blood, fat,

1 See App. XVI, pp. 109f

pus etc. lives for a month—informs the *RS* (st. 129) This type of the dream is described as inauspicious in the *DS* (*loc. cit.*), though it does not give like the *RS* a time-limit. The *RS* advances a theory that he who is not able to see his nose, meets with his end in course of three days at the most (st. 37) The *DS* simply mentions without entering into further detail that he will die (*loc. cit.*) It is stated in the *RS* that he lives for a week if he does not hear the noise in his ears when they are closed (st. 38) This portent, except its time-limit, is fully lent support to by the *DS* (*loc. cit.*) The *RS* presents a theory that he lives for six months at the most and no more if he cannot see his face in order in the reflection (st. 143). The *DS* merely points to its ominousness and neglects the details (*loc. cit.*) The *RS* assigns various periods to various abnormalities seen in the shadow (sts 74–106) All these statements have been summarily put down in the *DS* simply saying that he who sees holes in the shadow does not live long (*loc. cit.*) In the *RS* it is mentioned that the dream which is dreamt in the first watch of the night, comes true in course of ten years in the second watch, in course of five years in the third watch, in course of six months and in the fourth watch in course of ten days (st. 115) Regarding this aspect of the phenomenon of dream as described in the *RS*, the *DS* has altogether a different say to say It mentions a year eight months three months and a month for the four watches respectively adding further that a dream dreamt at the dawn yields fruit after ten days and a dream dreamt exactly at the sunrise is realized immediately (*loc. cit.*) This view of the *DS* is shared with some modifications by the *MatP*¹ (242nd Adhyāya, sts 17 18 19)

Conclusion —This comparative study of the *RS* leads us to one positive conclusion that it disagrees with most of the works on omens and portents and thus it represents an original tradition to know which we have no other source but the *MK* It has recorded almost all the abnormal phenomena which have been noted separately by other works on the same subject. Devices to know their interpretations have not been found in entirety in any single book. Its division of the *Riṣṭas* into the *Padastha*, *Piṇḍastha* and *Rūpastha*, elaborate schemes of the *Nijacchāyā* *Paracchāyā* and *Chāyāpuraṣa*, a novel

¹ See App. VI, pp. 93f

classification of the Pratyakṣa and Linga Rīsta, a newly conceived Avakahādācakka, a singular formula of the Saṃcakka, a brief plan of the Āyas—all these features impose an original character on the *RS*. It has inherited a really distinct tradition of which the *RS* is the only representative to-day. In matters of interpretation it has almost always to differ mostly from non-Jaina works and slightly from the Jaina works.

6. The *RS* with special reference to the *SRS'* and *UBPK*

I did not attempt a comparison of the *RS* with the *SRS'* and *UBPK* in sub-section V of section 5 of the Introduction firstly because I wanted to make a special study of the *SRS'* and *UBPK* in light of the text and secondly because I got the passage concerned of the *SRS'* rather late so that I had no choice left to incorporate the passage of the *SRS'* in the Appendix. Thus I am presenting my comparative studies, so far as these two are concerned, in a special section.

The reason of a special study of both these works lies in the fact that there is a striking similarity between the traditions represented by these two works as also by the *YS'* on one hand and that contained in the *RS* on the other. They all are Jaina works and thus they have a common origin for their basic conceptions. The Jaina tradition concerning the science of omens and portents dates back as far as the *Drstivāda* which is extinct. As I have made clear in the Notes¹, the Rīstas were referred to in the canonical works only incidentally and for this reason very briefly. The Jaina culture is noted for its assimilative and accommodative characteristics which are clearly reflected in the development by the Jainas of the secular sciences also, unlike the Bauddhas, though their main goal consisted of *निवृत्ति* and nothing else.

Thus the Jainas wrote a good number of works also on medicine, astrology, astronomy, politics, law etc. advancing original theories and interpretations. Thus they were representatives of distinct and original traditions.

Such a distinct tradition regarding omens and portents is also held forth in the Jaina works published and unpublished among which the *UBPK*, *MK*, *SRS'*, *RS* and *YS'* are chief

The *SRS* is a work by Jinacandra, the guru of Abhaya-deva, the Navāṅgavṛttikāra, who belonged to the Candrakula. This Jinacandra flourished in the eleventh century A. D.¹ Some portion of the *SRS* has separately appeared in a printed form.² The present passage entitled the *वस्तुसंग्रह* of the *SRS* containing 263 st. in Prākṛit, is found written in about eight folios, from 85 to 92 of the Ms. of the *SRS* which is there at Jesalmere in the Bhāṅḍār of Yati Vṛddhicandraji.

I should also make clear at this time that there are two distinct traditions also among the Jainas namely a Śvetāmbara tradition and a Digambara one. It seems that the first is represented by some such works as the *UBPK*, *SRS* and *YS* and the other by the *RS* and perhaps the *MK* on which the *RS* as shown before has specially drawn. It should also be remarked in this context that there is not so much marked difference between these two Jaina traditions as there is between them and non-Jaina traditions. This becomes manifest mainly through the employment of different terminologies only in the *RS* on one hand and the *SRS* and the *YS* on the other.

The Dvāragāthā and six other stanzas found at the end of P³ are the same verbatim as they are found in the *SRS* (sts 5-11)⁴. Moreover these seven stanzas found at the end of P reveal a different hand and seem to have been added later on as I have previously said in the Introduction.⁵ Thus it is definitely clear that these seven stanzas and those found in the *SRS* have a common origin in the Śvetāmbara tradition while the classification of the *RS* follows a different scheme altogether. This is almost all the difference that exists between the two Jaina traditions.

Now I am coming to the discussion of the scheme of classification adopted in the *RS* and the *SRS*. The Riṣṭas which are called the विप्लव पदस्य and स्वस्य in the *RS* (see st. 18-107) have been treated in the *SRS* under the वरिष्ठतर विविधतर उच्यन्ते, पञ्चमोपपन्न, and विवाहतर (see st. 54 57 58 61 104 169 170 183 187 190 191 198 194, 198 208 219 221 222 224 227 235

1 *JSSI* para. 294.

2 P. b. Jinadattasūri Jānanamandira, Sarat.

3 See Notes, p. 94.

4 See the first of the two passages attached at the end of this section.

5 See the description of the Ms. styled P in section I of the Introduction.

244-249 and 257-262 from the passage of the *SRS'* appended at the end of this section). The Ristas to be known through dream, dealt in the *RS* (sts. 108-129) have been discussed in the खण्डर of the *SRS'* (sts 127, 128, 135, 137, 139, 140, 143, 146, 147, 149, 165 and 166). The divisions of omens and portents into the प्रत्यक्ष and लिङ्ग in the *RS* (sts 130-147) being analogous to the पदस्थ and पिण्डस्थ seem superficial. They have been referred to in the *SRS'* under the अरिष्टद्वार. The अनुलिप्रश्नरिष्ट of the *RS* (sts 150-152) is treated in the *SRS'* under the देवताद्वार (sts 6-11). The कालज्ञानचक्र has been split up in the *RS* under the अलक्तकप्रश्न (sts 153-157) and गोरोचनाप्रश्न (sts 158, 159), while in the *SRS'* it is outlined under the अरिष्टद्वार (sts 208-214). The प्रश्नाक्षरप्रश्न detailed in the *RS* (sts 161-169) is entirely a novelty. The शकुनप्रश्न sketched in the *RS* (sts 172-192) is referred to in the *SRS'* under the शकुनद्वार (st. 27). The शब्दप्रश्न which is a sub-division of the शकुनप्रश्न in the *RS* (sts 180-192) has again been divided into the देवताजनित and सहज there while in the *SRS'* it has been treated under the उपश्रुतिद्वार (st 35) where also it has been sub-divided into the अर्थान्तरव्यपदेश and रूपक (*loc cit*). Thus the nomenclatures of the *RS* and the *SRS'* differ though the subjects treated cover almost the same field. The divisions of the शब्द according to the *SRS'* are in complete accord with the *YS*¹. The अक्षरप्रश्न of the *RS* (sts 193-198), another novel feature, reproduces the scheme of the कालज्ञानचक्र of the *SRS'* with some variation. The अलक्तकप्रश्न, गोरोचनाप्रश्न and अक्षरप्रश्न are merely the superficial schemes. In one, the material used is अलक्तक and in other, गोरोचना. Elaborate description of the प्रश्नाक्षरप्रश्न started by the author in sts 161-169 in the *RS* is again taken up in sts 199-219 and it is here that we see a fusion of the two classes of the *Āyas*, one comprising of the आलिङ्गित, ज्वलित etc. and the other of the ध्वज, घूम etc. The first class is found exhaustively described only in the *ACSS*² and the second in the *UBPK*³ and the *NJC*⁴. In the arrangement of the *RS*, so far as this portion is concerned, there is some discrepancy. The author begins to describe the अनुलिप्रश्न अलक्तकप्रश्न and गोरोचनाप्रश्न and having finished them he brings in the प्रश्नाक्षरप्रश्न, 25

1 See App XIII, p 106, st 191

2 See Notes, pp 82-83

3 See the second out of the two passages attached at the end of this section

4 See Notes, pp 80-82,

leaves it unfinished and resumes it in sts 199-219. This description of the twofold Āyas is not to be found in the *SRS* and therefore the whole portion of the *RS* dealing with the प्रसङ्गप्रसङ्ग is a special feature of the *RS*. The मुञ्जवृक्ष (sts 220-223) the रुचिक (sts 224-226), the अन्वयवृक्ष (sts 238-240) the वनप्रसङ्ग (sts. 241-242) and the नक्षत्रपरिचयेपरिचयि scheme (sts 243-251) in the *RS*, tally with the उपोद्धार of the *SRS* so far as the रुचिक and the प्रसङ्ग are concerned (sts 112-113 118-119). The लक्ष्मण scheme of the *RS* (sts. 227-237) is entirely different from that which is outlined in the *SRS* under the नक्षत्र and thus it should also be called a characteristic feature of the *RS*.

From the above description of the arrangement and the treatment of the subject in the *RS* and the *SRS* both, we can see that though the subject dealt with is the same the *RS* definitely follows another plan of classification different from that which has been accepted in the *SRS*. So far as devices are concerned, the *RS* is comparatively more exhaustive than the *SRS* though the presentation is much more lucid in the latter. The *RS* has interpretative similarity (which we shall now examine) with the *UBPK* the *SRS* and the *YS* rather more than it has with the non-Jaina works. Thus the *RS* and the *SRS* have a common origin in the Jaina tradition so far as the interpretative aspect is concerned while they both have a different origin, the former having in the Digambara tradition and the latter in the Śvetāmbara one so far as nomenclature is concerned.

With regard to the cracking of fingers both the *RS* and the *SRS* have got the statement to the same effect, that is to say they declare the ominousness of the phenomenon with regard to him in whose case it occurs (*RS* st. 19 *SRS* st. 224). Ceaseless breath brings about immediate danger of death, according to the *RS* (26) but the *SRS* grants him a week's life (22). The blackness of teeth without any reason brings about death in course of a month, according to the *RS* (27) while the *SRS* simply states that his end is near (219). Both the *RS* (28) and the *SRS* (221) agree with each other so far as the imminent danger of death is concerned due to sudden blackness of tongue. One who does not hear the (ringing) noise in his ears lives here for seven days—declare both the *RS* (29 38) and the *SRS* (184). There is complete uniformity between the *RS* (30) and the *SRS* (104) regarding the phenomenon of the appearance of

a black spot, for which there is no reason, on the tip of a tongue which does not let him live for more than a month. The *RS* pronounces four months' life in the case of one who loses patience and memory (36), but the *SRS'* differs and allows six months for the same (235). If one cannot see his eyebrows, though looking with attention, he lives only for nine days—state both the *RS* (37) and the *SRS'* (199).

There is entire harmony between the statements of the *RS* (46) and the *SRS'* (183) on the point of abnormal phenomenon which restricts the life here only to one year if one sees a hole or holes in the discs of either the sun or the moon or the stars. There is further agreement between them pertaining to the duration of one year's life if one sees the sun, moon or stars devoid of lustre (*RS*, 17, *SRS'*, 193). There is some difference between the *RS* and the *SRS'* regarding the phenomenon of a sun's revolution; the former is of the opinion that if one sees the disc of the sun, revolving in the sky, he stays here for three months, indeed (50), while the latter prescribes instantaneous death for the same phenomenon (195). There is a marked similarity between the *RS* and the *SRS'* regarding the seeing of the falling of the sun or the moon on the ground. Both are unanimous in announcing that one, who sees this, lives for twelve days (*RS*, 53; *SRS'*, 194). According to the *RS*, one lives for half a year if he sees something like a line of collyrium in the centre of the moon or the sun (56), but the *SRS'*, recording a different tradition declares only twelve days' life (179), though it should be remembered that the phenomenon responsible for that is one of partial blackness in the case of the *RS* and that of total darkness in the case of the *SRS'*. Both the *RS* and the *SRS'* perfectly agree in point of immediate death in the case of one who calls night a day and day a night (*RS*, 58, *SRS'*, 227, 228). If bones are found in one's kitchen, bedroom or house, he dies soon—state both the *RS* (62) and the *SRS'* (27).

There is a striking similarity between the *RS* and the *SRS'* which state in clear terms that if a sick man does not see his own shadow, he lives here for only ten days (*RS*, 75, *SRS'*, 54), and for two days if he sees two shadows (*RS*, 76, *SRS'*, 54). There are three types of the छाया, namely the निजच्छाया, परच्छाया and छायापुरुष through which one can form the idea of the

duration of life. It is called the *शिवच्छाया* if one employs his own shadow to come to a decision regarding the limit of his life. But if he uses other's shadow for the same purpose it is called the *परच्छाया*. The *अव्ययपुर* is that type of the *छाया* in which the man, perfect in all limbs first of all charges his own shadow with the mantric power and then sees it just to have an idea of others' death. These have been briefly described in the *RS* (sts 75-85 86-95 96-107) and the *SRS* (sts 54 244-250 257-263 56-60) with this difference that through the *अव्ययपुर* described in the latter one can also know about foreign travels or sicknesses or father's death, or loss of wealth or the death of the nearest relatives. It should also be remembered in this connection that the *RS* indeed states that one can know good or bad, profit or loss or any other thing which he wants to know through the *अव्ययपुर* but the scheme is not to be found there as it is in the *SRS* (sts 56-60). This is an outstanding difference besides other variations of the duration of life due to one's abnormal perceptions of the threefold shadow. There is complete unity between the *RS* and the *SRS* in the announcement of six months' life if the *अव्ययपुर* sees his own self without head, in the sky (*RS*, 100 *SRS* 59). But they differ with regard to non-perception of heart which according to the *RS* limits the life only to eight months (103) while according to the *SRS* results in immediate death (58). According to the *RS* if the *अव्ययपुर* sees his reflection quite perfect, the man for whom it is seen, lives for a long time (105) while the *SRS* simply states that the phenomenon bids fair to one for whom it is seen (57).

It is really noteworthy that there is no uniformity between the *RS* on one hand and other works on omens and portents on the other regarding the limit of time during which dreams would come to be fulfilled. It is also so between the *RS* and the *SRS*. According to the *RS* one who gets a dream in the first watch of the night, sees it fulfilled in course of ten years, in the second, in course of five years in the third, in course of six months and in the fourth, during ten days (115). But according to the *SRS* the dream dreamt in the first watch is realized in course of a year in the second, in course of three months, in the third, in a couple of months, in the fourth, during two months and at the time of dawn, in course of seven or ten days (165-166). It is interesting to compare this statement of

the *SRS'* with those of the *MatP*¹ and the *DS*² between which there is more agreement. It should also be mentioned that there is some discrepancy in the statement of the *SRS'* inasmuch as it makes no difference between the times indicated for the third and the fourth watches. According to the *RS*,³ one who dreams a dream of vomit, lives only for a couple of months (122), while in the *SRS'* no time-limit has been given but it is merely denounced as a bad dream the result of which is death (149, 160). There is one fundamental difference between the *RS* and the *SRS'* with regard to the topic of dreams. The former gives the time-limit within which a dream, good or bad, is realized by one who had had it, while the latter simply says that the death is imminent or that there would be great monetary trouble or that he would die of fever, leprosy, sprue etc etc but does not give a specific duration. According to the *RS*, he, who goes, in a dream, to the southern direction, anointed with ghee or oil, seated on a donkey, lives only for a month (123) while the *SRS'* mentions merely the immediate danger of death without giving specific time-limit (127, 143). He lives for more than a month, states the *RS*, who sees in a dream the eclipse of the sun or the moon or their falling on a ground (124). The *SRS'* recognizes the eclipse and the falling, in a dream, as two separate phenomena and pronounces death, as a result of the former, from pestilence and from the disease of the eyes as a result of the latter (140). The association of a red flower or cloth and singing and dancing, in a dream, have all been counted by the *RS* as bad prognostications the inevitable result of which is death in course of a month (128). So far as death, as a result of these indications, is concerned the *SRS'* also is with the *RS* though it does not give the time-limit (128, 137, 147). He lives for a month who falls, in a dream, into the pit full of blood, fat, pus, skin, ghee or oil, states the *RS* (129). This phenomenon of abnormal dream and its common consequence of death minus a statement of one month's duration are shared by the *SRS'* (146 and 160). After noting the unnatural dreams we are now in a position to observe that the *RS* has got definite statements with regard to the time during which one may pass away as a result of his

1 See App. VI, p 99, sts 17-19.

2 See App. XVI - 110 - 111

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¹ See App. VI, p. 99, sts. 17-19

² See App. XVI, p. 110, lines 10-11

having seen bad dreams while the *SRS* is uniformly silent on the point of time-limit. This shows that the *RS*, though it is similar in most of the respects to the *SRS* rather than to any other works, Jaina or non-Jaina has inherited a tradition, different from that inherited by the *SRS*, the origin of which may perhaps be found in the *MA*.

The *RS* declares his life to be soon ending if he sees all the directions greenish (132) while the *SRS* grants him three days' life the difference to be noted being this that he should be seeing everything yellow (198).

There is a noticeable difference between the *RS* and the *SRS*, in connection with the phenomenon of the flies attaching persistently to the whole body. The former blesses him with six months' life (138) while the latter curses him with instantaneous death (190).

Also with regard to the device of seeing a face in water, oil etc. there is a definite disagreement between the *RS* and the *SRS* the former granting a lease of six months' life¹ if a sick person is not able to see well the reflection of his face in water or oil etc. (143-147) and the latter prescribes immediate death for the same abnormal experience (61).

The scheme of the *वसुधैवकुतूबलम्* also differentiates the *RS* from the *SRS*. As I have said before in the beginning of this section, it is split up into the *वसुधैवकुतूबलम्* (sts. 153-157) and *वैश्वदेवकुतूबलम्* (158-159) and also is again referred to with special variation at the time of describing the *वसुधैवकुतूबलम्* (193-198). The essential difference is constituted of the fact that the *RS* says to imagine bright half on the left hand and dark half on the right (156-195). This is clearly contradicted by the *SRS* (208-210) which is substantially followed up by the *YS* also¹. Moreover according to the *RS* the person lives for as many days, months or years as there are black dots on the joint of the finger (159). This *वसुधैवकुतूबलम्* of the *RS* is indeed different from that found in the *SRS* and the *YS*. But the *वसुधैवकुतूबलम्* outlined in sts. 193-198 of the *RS* under the *वसुधैवकुतूबलम्* is, no doubt, exactly similar in significance to that of the *SRS* and the *YS* if we are to let go a minor difference which becomes evident when the *RS* enjoins to imagine bright half on the left hand and dark half on the right (195) while the *SRS* and the *YS* state just the reverse.

¹ See App. XIII, pp. 104-105 sts. 129-134.

With regard to the two types of the शब्द, there is only nominal difference between the *RS* on one hand and the *SRS'* and the *YS'* on the other. The *RS* divides the whole kingdom of words into the देवताजनित and सहज (180), while the *SRS'* divides it into the अर्थान्तरव्यपदेश and रूपक (35). The division of the *SRS'* is adopted by the *YS'* also¹. Thus we can see that they all are one in substance and significance.

With respect to the शनिचक्र also, none of the *ĀS*, *RS*, *SRS'*, *YS'* and *NJC* is cent per cent similar to each other. At the outset it should be made clear that the *RS* recognizes¹⁰ only twenty-seven constellations and not twenty-eight (224-225). This is shared by the *SRS'* (112-113) and the *NJC*². The *ĀS* accepts twenty-eight, perhaps including the अभिजित³. The *YS'* follows the *ĀS*⁴. Thus on this point there is a divergence of tradition also between the *SRS'* and the *ĀS* as well as *YS'*¹⁵ though all three belong to one and the same Śvetāmbara Jainā tradition. In point of significance of a certain constellation falling on a certain part of the शनिचक्र, there is a wonderful unity between the *RS* (226) and the *NJC*⁵. In the matter of the प्रथमलक्ष्म the *RS* (242) has not at all to differ from the *SRS'* (118-119).¹¹

Thus we could see from the above comparison that the origin of the tradition contained in the *RS* is definitely different from that of the tradition held forth in the *SRS'*, though the former is, on many points, in entire accord with the latter rather than with any of the non-Jainā works. I think²⁵ the *MK* and the *RS* have a background of Digambara Jainā tradition while the *ĀS*, *SRS'* and *YS'* have Śvetāmbara Jainā tradition as their background.

Now I am coming to the *UBPK*. There is some similarity between the descriptions of the Āyās as found in the *RS* and *UBPK*⁶. It is obvious that the treatment of the Āyās in the *RS* is more in harmony with that of the same in the *ACSS*⁷ and *UBPK* than in the *NJC* in which the

1 See App XIII, p. 106, st. 191

2 See Notes, p. 87.

3 See Notes, p. 88

4 See App XIII, p. 106, sts. 197-198.

5 See Notes, p. 88

6 See the second passage attached at the end of this section.

7 See Notes, pp. 82-83

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¹ See App. XIII, pp. 104-105; sts. 129-134.

With regard to the two types of the शब्दs, there is only nominal difference between the *RS* on one hand and the *SRS'* and the *YS'* on the other. The *RS* divides the whole kingdom of words into the देवताजनित and सहज (180), while the *SRS'* divides it into the अर्थान्तरव्यपदेश and रूपक (35). The division of the *SRS'* is adopted by the *YS'* also¹. Thus we can see that they all are one in substance and significance.

With respect to the शनिचक्र also, none of the *ĀS*, *RS*, *SRS'*, *YS'* and *NJC* is cent per cent similar to each other. At the outset it should be made clear that the *RS* recognizes¹⁰ only twenty-seven constellations and not twenty-eight (224-225). This is shared by the *SRS'* (112-113) and the *NJC*². The *ĀS* accepts twenty-eight, perhaps including the अभिजित्³. The *YS'* follows the *ĀS*⁴. Thus on this point there is a divergence of tradition also between the *SRS'* and the *ĀS* as well as *YS'*¹⁵ though all three belong to one and the same Śvetāmbara Jaina tradition. In point of significance of a certain constellation falling on a certain part of the शनिचक्र, there is a wonderful unity between the *RS* (226) and the *NJC*⁵. In the matter of the प्रथम the *RS* (242) has not at all to differ from the *SRS'* (118-119).²⁰

Thus we could see from the above comparison that the origin of the tradition contained in the *RS* is definitely different from that of the tradition held forth in the *SRS'*, though the former is, on many points, in entire accord with the latter rather than with any of the non-Jaina works. I think²⁵ the *MK* and the *RS* have a background of Digambara Jaina tradition while the *ĀS*, *SRS'* and *YS'* have Śvetāmbara Jaina tradition as their background.

Now I am coming to the *UBPK*. There is some similarity between the descriptions of the Āyas as found in the *RS* and *UBPK*⁶. It is obvious that the treatment of the Āyas in the *RS* is more in harmony with that of the same in the *ACSS'* and *UBPK* than in the *NJC* in which the

1 See App XIII, p. 106, st 191

2 See Notes, p 87.

3 See Notes, p 88

4 See App XIII, p 106, sts. 197-198.

5 See Notes, p 88

6 See the second passage attached at the end of this section.

7 See Notes, pp 87-88

classification of the Āyas into ऋषित्वात्कृतित्वात् etc. is not to be found. Moreover if a particular Āya is on a particular Āya, the phenomenon indicates good or bad. This aspect of the theory of the Āyas is nowhere to be met with in the *NJC* as it is in the *RS* and *UBPK*. Thus so far as the Āyas also are concerned, the *RS* is under compliments of some such Jaina works as the *ACSS* and *UBPK* rather than with any non-Jaina works.

(1) From the *SRS*

× × ×
 वेचय १ सजय २ उवस्तुह ३ ताया ४ वावी ५ निमित्त ६ जोहसिष्ये ७ ।
 सुविचय ८ अरिह ९ वंछपयोग १ विजाहि ११ ककगमो १२ ॥

॥ वारगाहा ॥

× × ×
 अंगुष्ठ- कम्म- इप्यन्- कुत्राहसु पवरविजसचीप ।
 अचचारिणा विधीप तदाविहा येचया क्व वि ॥ १ ॥
 साहेजा पुच्छिक्वत्वं ववरं विधिया ददं सुहसूमो ।
 विचकमप्य सरेजा विजं तदेवपाहवमि ॥ २ ॥
 विजा पत्वं पुप्य वों वरवरि म्ठति मैति तावम्भा ।
 रवि- ससिगाहने प्छा अट्टतरहससहस्तार्य ॥ ६ ॥
 वाचेन साक्षिपम्भा अह संपत्तमि क्कम्भाकमि ।
 अंगुष्ठहसु छीचह अट्टोत्तसहस्तवाचेन ॥ ९ ॥
 एत्तो कुमारिपाभो वंछिक्वत्वं विपति विम्वत्तं ।
 सम्वत्विचकार्यं ववरं वंछिक्वन्ती प्छा ॥ १ ॥
 अहव सप विप सक्का अक्कोत्तमभा गुणेहिं अवात्स ।
 ए वरिध वं न साहह केचित्तमिह सरणकारं तु ॥ ११ ॥

॥ वेचयादारं ॥

× × ×
 अस्त सचचैय-गोहे महाजसे वा ठविंति विर कया ।
 अम्मं रस्तु वाक्क हसुं वा सो वि कट्टु मरिही ॥ २० ॥

॥ अउवदारं ॥

× × ×
 एगो अत्थेतरववप्स वस्त हवयो इचरो ।
 पवमो विवायम्मो कुट्टकक्षिचयो विप्य परो क ॥ १५ ॥

॥ उवस्तुहदारं ॥

× × ×
 क्कया अस्त न हीसति विचान्ण उज्जीवर्णं दस रिजापि ।
 छायाहुरां न हीसति अह ता दो वेच विवसामि ॥ ५७ ॥

× × ×

अहिगयसुहा-ऽसुहकण् नेमिती निष्कम्पमप्पाणं ।
 धारंतो यिरचित्तो छायापुरिस निरुचेज्जा ॥ ५६ ॥
 तथ जइ ता तमक्खयसच्चगं पेसण् तया कुसलं ।
 तप्पायाणं पुण जइ अदंसणं ता विदेसगमो ॥ ५७ ॥
 उरुण जुगो रोग गुज्जे उ विणस्सण् पिया नूण ।
 उयरे अत्थविणासो हियण् मच्चू अदीसंतो ॥ ५८ ॥
 दक्खिण-वामभुअअदंसणे उ जाणाहि भाय-सुयनासो ।
 सीसे उ अदीसते छम्मासे उ भवे मरण ॥ ५९ ॥
 सव्वगमदीसंतंमि जाणाहि सज्जमरण तु ।
 एव छायापुरिसतो आऊकाल वियाणेज्जा ॥ ६० ॥
 जो न जल-टप्पणाइसु नियच्छाय निअइ नियइ वा विमिइं ।
 समवत्ती तस्स फुड समीववत्ती परिवभमति ॥ ६१ ॥

॥ छायादार ॥

× × ×

जस्स य जीहग्गामि[य]दीसति कसिणो अदिट्टपुव्वो य ।
 अतिमित्तो घिय विंदू सो वि न मासापर जियइ ॥ १०४ ॥

॥ निमित्तदार ॥

× × ×

जमि सणो नक्खत्ते तं नक्खत्त मुहंमि टायव्वं ।
 चत्तारि दाहिणकरे पाएसु य तिन्नि तिन्नि भवे ॥ ११२ ॥
 चत्तारि वामहत्थे हियण् पुण पच तिन्नि सीसमि ।
 लोयणजुयलमि दुग गुज्जे य दुग विणिदिट्ट ॥ ११३ ॥

× × ×

पिट्ठोदये विल्लगो कूरा लग्ग-त्थ-हिच्चुग-दसमट्टि(ठि)या ।
 जइ हुंति अट्ट-छट्टमरासीसु निसाहिवो होति ॥ ११८ ॥
 तो रोगी मरइ धुव अहवा लग्गाहिवो गहो अत्थ ।
 उवणमइ तो वि मरण रोगी सज्जो(ज्ज) वि खण नेइ ॥ ११९ ॥

॥ जोइसदार ॥

× × ×

तिल्ल-मसिल्लित्तर्धंगो विल्लुलियकेसो य विसणो(ण्णो) सुविणे ।
 खर-करहगओ जमदिसिगामी जइ तो वि लहु मरणं ॥ १२७ ॥
 रत्तवद्ध-खवण-थाण सुविणे दसणमवस्समरणाय ।
 रत्तवसणो य सुमिणे गायंतो निच्छिय मरइ ॥ १२८ ॥

× × ×

सुविणे घिय गयजाल जलण तप्पित्तस्स पुण(णो) जस्स ।
 नगस्स तह घएणं सव्वगट्ठभगजुत्तस्स ॥ १३५ ॥

× × ×

रत्तवर-कुसुमधरो कच्चिजइ इत्थियाहिं हसमाणो ।
 जो सो गमिहि[इ] पुण रत्तपित्तदोसेण पज्जत ॥ १३७ ॥

मेह सह चंडाकेहिं पि व सुमिजे पनेहदोसामो ।
 ओ पुन अके निमजति सो रण्वसदोसमो मरिहि ॥ १३८ ॥
 ओ पुन मतो तण्व तमो व वेप्य निजद सुमिजे ।
 उम्मानदोसतो सो अति पाणे परिचरहि ॥ १३९ ॥
 नवनामप्य मरिही ससि-सूरमिवाग्रहसमे सुमिजे ।
 सुव(वि)जे ससि-रविगहणान इंसये पुन व मारीप ॥ १४ ॥

× × ×

रचकुमुमस्त पुरिसस्य सुमिजप्य सुविपस्त नयास्त ।
 चंडाकेहिं वनिजपदिसार्णे नयमं पुनो अस्त ॥ १४३ ॥

× × ×

मत्ताप्य समसाधेसु व सवर्चं पठ्यं व छार-पंसुसु ।
 अण-पंसुसुप्यं सिग्धवैगासोप्य हर्यं व ॥ १४६ ॥
 एह रचकुमुम-माकम-विलेच्यं वरविमूसपदिमार्त्तं ।
 सुमिर्भमि शीय- वाह्य- महविहीप्य व कर्यं व ॥ १४७ ॥

× × ×

अममवर्यं सुमिजे अस्त व पञ्चपमुहभर्यं कृती ।
 विरेच्यं वम्म[व]-ओहप्यमुहाव कामो व ॥ १४९ ॥

× × ×

सो सत्यो विदु मर्यं भहवा दन्वाह्यं महावस्यं ।
 पात्रविही शोयी पुन नियमा भरव विव चहा हि ॥ १५९ ॥
 भरह विप रोगी पासिक्य इप परमदाकने सुमिजे ।
 सुतो पुन संदेई संपाविच ओ वि शीवह वि ॥ १६ ॥

× × ×

रवशीर्णे पञ्चमजाने विद्वे सुमिजे अकेह वास्तामो ।
 शीप्य मससिप्यमो चह्य पहरमि मासहृया ॥ १६५ ॥
 रवशीर्णे वरन्पि(त्ये) पुन पहरे विद्वे हुमासिषो सुमिजे ।
 गोसमि वत्सरानं वसणह सण्व वा अकह ॥ १६६ ॥

॥ सुविचगादार् ॥

× × ×

प्यं सुविचगादार् इंसिच इंसैमि रिदुमिह अवा ।
 व विवा रिदु मर्यं व शीविर्प रिदुरिदुमि ॥ १६९ ॥

× × ×

अंजप्युचपगासं विवं मवकंअस्त रविमो व ।
 ओ वेच्यह सो मच्यहै(ह) अमायर्न वारसविर्णतो ॥ १७९ ॥

× × ×

द्वकं व दो व तिमिह व रवि-ससिर्विद्यु छारपसु(सं) वा ।
 ओ वेच्यमि विद्वार् अान तदाव(ह) वरिसमैकं ॥ १८५ ॥
 अमवकं(गुड्दे(डे)हकचकुवरो मि(न) सुव(जे)है ओ व ।

निचकवां चोसं सो मरह(है) सचविचमय्ये ॥ १८७ ॥

× × ×

जायति मुणालसीयलमंगमकम्हा सउण्हमवि जस्स ।

जमरायरायहाणी पयपयटो लहुं सो वि ॥ १८७ ॥

× × ×

जूया व मच्छिया वा निरतर जं भवंति पच्छा व ।

उवसप्यंति(ते) तं कालकवलिय कुसल कलसु लहुं ॥ १९० ॥

विजं पुरदरघणुं धणियममेहे वि नहयले नयइ ।

सुणइ य गज्जियसइ जो सो लहु जमपुरपवेसी ॥ १९१ ॥

× × ×

विच्छाए पेच्छतो रवि-ससि-तारगाण जियइ वरिसं ।

अह सव्वहा न पेच्छति अच्छइ छम्मासमेव जइ ॥ १९३ ॥

तह रवि-ससिर्विवाण भूपढणं पास(से)इ अकम्हा ।

जो निस्ससयं वियाणसु वारस दिवसाणि तस्साउ ॥ १९४ ॥

जो पुण दो रविर्विवे पासइ नासइ स मासतियगेण ।

रविर्वियमतरेच्छे पेच्छति भमिर अह लहु ता ॥ १९५ ॥

× × ×

जियइ तिदिण स सव्व पासति पीय पयत्थसत्थं जो ।

जस्स य कसिण भिन्न हवति पुरीस स लहुमरणो ॥ १९८ ॥

यद्धचक्खुलक्खा निरक्खमाणो वि नयतिय नियइ ।

भमुयाण जुयं जो सो नवदिवसवमंतरे मरइ ॥ १९९ ॥

× × ×

सुविकलपक्ख ढक्खिणपाणिं परिकप्पिउ कमेण पुणो ।

हिट्ठिम-मज्झिम-उवरिमपव्वाणि कणिट्टियाए य ॥ २०८ ॥

पडिवय-उट्टि-क्कारसि तिहीओं परिकप्पिओ पयाहिणओ ।

सेसंगुलिपव्वेसु तु मेसविहीओ (सेसतिहीओ) वियप्येज्जा ॥ २०९ ॥

पचमि दसमि(मी) पुत्थिम तिहीओं ता जाव उविय अंगुट्टे ।

एव वामकरे पुण परिकप्पिय कसिणपक्खकम ॥ २१० ॥

ता जाव तटगुट्टे उवरिमपव्वे अमावसाईए ।

एवं तीस तिहीओ परिकप्पित्ता जहाभणियं ॥ २११ ॥

तत्तो विचि(वि)त्तसे निवद्धपठमासणो महासत्तो ।

वद्धकरकमलकोसो पसन्नथिरमण-वई-काओ ॥ २१२ ॥

झाएज्जा(ज) कसिणवन्न सुत्त(ज) करकमलकोसमज्झगय ।

सियवत्थेच्छाद्वयप्या सुवट्टलक्खो तर्हिं चेव ॥ २१३ ॥

उग्घाडिय करकमल पलोइ जीए कीए वि दिट्ठीए ।

दीसति स कालविंदू सो कालो नत्थि सवेहो ॥ २१४ ॥

× × ×

वंता वि जस्स सहसा सुपुप्फिया सकराउला लुक्खा ।

सामा वा होति तमतंगतिग पत्थिय जाण ॥ २१९ ॥

× × ×

जीहा वि जस्स सामा सुक्का सूणा पमाणओ अहिगा ।

झीणा वा घट्टा वा सरण मरण खु तस्सावि ॥ २२१ ॥

अभिमितं अभिर्क्षी अचक्षुस्तापो य उच्यते सासो ।

अह वा क्रमेण दस सप्त वासरेते पुत्र मरुत् ॥ २२२ ॥

× × ×

अस्तेगुह्यो सहसा पुनरिति आचक्षुः विद्या शेष ।

सो वि अचक्षुः काङ्क्षी क्षी वैर्द्वैतं वरसा ॥ २२३ ॥

× × ×

परस्तिर्जगत् वि बर्हि निस्तरा शेष अस्त कर-वरणा ।

अस्त निस्ति क्षिपति मोहो रेप च सरंत्वमहुरितं ॥ २२४ ॥

धीवच-कासल-मुञ्जकिरिपासु(सु) कारणं विद्या शेष ।

अस्त य अयुजसरो जायति यमकचक्षिभो सो वि ॥ २२८ ॥

× × ×

अभिमितं विप सती सीतं आभ्ये सङ्घं बर्हि बुद्धी ।

उच्यते विविपचह उच्यतेसासचमरण च ॥ २३५ ॥

॥ अरिद्वारं ॥

× × ×

सो विद्विप सूरं काठं सूरुवप विप मुनिवर्ष ।

स-परावलिच्छयकप विवर्षार्थं [व] बकोपुञ्ज ॥ २४२ ॥

अह संपुञ्जं पासति आचरत् ता नतिव मनुभव ।

अह विवह कचसुभं वा धीवह(वेह) [व] वरसतिर्गं ॥ २४५ ॥

करविरहे वसविरहे अंगुष्ठिविरहे च अष्ट वरिसामि ।

कंबामाये सप्त च पम्ताय अर्धसणे विधि ॥ २४६ ॥

वासाविरहे वरिसे केसामाये च विवह उप्यर्ण ।

सिरविकककावर्धसणे वरो विवह उच्यते ॥ २४७ ॥

पीथाविरहे मासं विवुगामाये य विवह उच्यते ।

पकारस शेष विद्यामि विद्विविरहे विवह पुरिसो ॥ २४८ ॥

सपिच्छे पुत्र विवप वीसते सप्त वासरे विवह ।

अह काचवुर्गं पासति कमपासे ता पठह विवर्ष ॥ २४९ ॥

॥ अंत्ययोगद्वारं ॥

× × ×

अह अप्यमिज अप्यमो कप परकप च परकार्थ ।

सम्मं वकवपुत्रो परसुवदतो पकोपुञ्ज ॥ २५० ॥

अह संपुञ्जं विव पासति वा नतिव मरुत्माविरितं ।

कम-बंध-आलुविरहे ति-नु-युक्तविरिसेहि मरह सुर्ष ॥ २५८ ॥

वसमाधंतिमि वदुपसंक्षप कडिक्कप मव-द्वहि च मरह ।

वदुवरममाये मासेहि पचहि कडि वा ॥ २५९ ॥

गीथामाये चड ति-नु-इकासंखेहि मरह मासेहि ।

पवर्षं कचकाल कप वाहुक्षप वम शिषे विवह ॥ २६ ॥

वंधपक्ष अद्विद्या अडमासं विवह विवपकिडुसे ।

पहरवुर्गं विव वीवति छाकार्यं सितोविद्विषाय ॥ २६१ ॥

अहं सत्त्वहा वि छायावोच्छेओ भवति जोमिणा कहवि ।
ता तक्खणमज्जे चिय सिप्प अक्खइ खयं नूणं ॥ २६२ ॥
एमाइणो अणेगा जइ वि उवाया निदसिया समए ।
भाउपरिन्नाणकए तह वि हु लेसेण कहियाइ ॥ २६३ ॥

इति श्री संवेगरंगशालाग्रन्थे
आयुर्ज्ञानाधिकारः ॥

(2) From the *UBPK*

विन्यक्ता ध्वजादयोऽष्टाया । विरचितं नारीहृदयवर्तिनी कौटिलगोसूचिकात्रयं । व्यु-
त्सृष्टा विगणस्य विगणस्याष्टका । पातितमनुक्रम तच्छेषानुसारेणाङ्गत्रयं । ततोऽभिहितं मया ।
महादेवि ! समाकर्णय ।

ध्वजो धूमस्तथा सिंह आ यलीवदं इत्यपि ।
खरो गजेन्द्रो ध्वांक्षश्च अष्टाया परिकीर्तिता ॥
एतेषां चाष्टानामप्याथानामष्टविध बल भवति । तद्यथा ।
कालवासरवेलाना मुहूर्त्तककुभोस्तथा ।
नक्षत्रग्रहयोश्चैव निसर्गबलमष्टमम् ॥

तन्नामी महादेवि ।

ध्वज खरस्तथा ध्वांक्षः प्रस्तुतेऽत्र प्रयोजने ।
समापन्नास्त्रयो ह्यायास्तेषा बुध्यस्व यत्फलम् ॥
प्रथमाऽज्ञायते चिन्ता द्वितीया तु शुभाशुभम् ।
तृतीयात्कालनिर्देश कुर्यादायादिति श्रुतिः ॥

तत्र

शुनि ध्वजे वृषे चैव जीवचिन्ता प्रकीर्तिता ।
सिंहवायसयोर्मूल धातुं धूमेभरासमे ॥

अतो ध्वजस्य प्रथम पातादिय मयूरमञ्जरी वक्ता जीव चिन्तयति । कालवेलोदिभिश्च लक्षयामि
तमपि जीवं पुरुष तमपि राजपुत्र तमपि हरिनामकमेपा चिन्तयति । तस्य चावश्यभावी लाभो
यतो धूमस्योपरि निपतितोऽत्र रासभ । तत्र चैव कथ्यते —

आन लाभं च कुरुते रासभो ध्वजधूमयो ।
सिंहस्योपरि नाश मी शेषेषु तु स मध्यम ॥

तस्य तु कालतोऽथैव लाभो भविष्यति । यतोऽत्र तृतीयो निपतितो ध्वांक्षः । तत्र चेदमुक्तम् —
ध्वजकुक्षरयोर्वर्ष मासो वृषभसिंहयो ।
पक्ष अक्षरयोर्ज्ञेयो धूमवायसयोर्दिनम् ॥

(6th Prastāva, pp 887-888)

7 Ristas—A General Discussion

(1) THE IDEA OF THE RISTA—ITS ORIGIN AND DEVELOPMENT
Of all the fears and certainties, the fear of Death, as its
certainty, is the greatest No one likes to die The struggle
for existence is evident in man and microbe The history
of every living organism is composed by the will to live. This

being the only strongest motive force of the universe the common end of every science mental, moral and physical, is to know and knock out Death. Moral sciences discuss the nature of Death and put forth their humble claim to elevate man beyond its reach and grasp while physical sciences, such as the science of medicine etc. spiritedly declare their only ambition of conferring eternal lease of life on man by gaining a sure and final victory on Death. Whether the promise of science will be fulfilled or not is a different problem but this much is quite true that every one be it small or great wants to know and remedy Death.

Not a single moment passes in the universe without a phenomenon. Every phenomenon, major or minor is full of meaning and significance. In all times and climes human intellect has made strenuous efforts to interpret it. These interpretations of different nationalities have remained in a continual process of development as human mind evolved with the growing intensity and extent of human experiences. Thus starting with an assumption that there is nothing like accident in the universe whatever happened was evaluated in terms of good or bad for the humanity. Mantras were formulated, medicines were invented, tãntic rituals were elaborated, with the sole purpose of acquiring good and avoiding bad. Human mind that was thus busy finding every thing that contributed to its advantage focused its attention on the daily events that occurred in this material universe. Cracking of fingers exhaling a cold breath, the sneezing of a horse or a cow the sight of a serpent, the dream of death the attack of a disease in a particular constellation, the vitiation of the Lagna at the time of a query by the malefics were all minutely studied and scientifically interpreted. The Solar and Lunar eclipses, abnormal appearance of the sun and the moon, the sight of a shadow and the hearing of auspicious and inauspicious words were also scrutinized and a regular Science of Omens and Portents, technically called Riṣṭas was evolved and established. It was used to find out the possibilities of happiness or misery, gain or loss, victory or defeat. In short, it was utilized for a diagnostic purpose and the remedy for evil was supplied by the Science of the Rituals that also was conceived on parallel lines. These two Sciences, the Science of the Riṣṭas and the Science of the Rituals were thus inseparably linked to serve the purpose of humanity.

The earliest reference to the Rīstas is found in the *AV*, *AA* and the *Dr̥ṣṭivāda* of the Jainas. The crude idea becomes a little finer in the *MBh* and *ON*. It gets a distinct shape in the *VP*, *MatP*, *YS* and *MP*. The idea is described in details in such medical works as the *KS*, *CS* and the *SS*. The *VS* deals with the General Rīstas and the idea is found in its full-fledged, final form in the *SRS'* and *YS'*.

(11) INDIVIDUAL RĪSTAS AND GENERAL RĪSTAS. The Rīstas or the omens and portents are broadly divided into two parts, namely, Individual and General. The omens and portents through which individual's good luck or bad luck is known may be called Individual Rīstas. Those prodigies which foretell national disasters, revolutions, epidemics, famines, wars and battles may be styled General Rīstas or cataclysms.

Change is eternally going on in this universe. When phenomenal changes are about to happen, they are often prognosticated by some peculiar signs. Earthquake is often preceded by the terrific chirping of the birds and crying of the animals. Omens, portents, popular superstitions and eclipses have all proved full of meaning. National calamities, battles and wars are almost always indicated by uncommon manifestations in the sky also. Solar and lunar eclipses indicate calamities for the most part. Total solar eclipses are rarely seen and when they occur they foretell the death of a king or of one occupying a higher social status. They are cent per cent disastrous if both the eclipses—solar and lunar—take place in one and the same month. This unusual phenomenon had occurred in the year of Mahābhārata war and it has occurred in 1941 A. D. which witnessed a terrific war between Germany and Russia. The appearance of a comet also is ominous. It had appeared in 1941 A. D. as it did in the year of Mahābhārata war and unforeseen miseries befell Russia. A comet had appeared in 43 B. C. and Julius Caesar died as well as there was a revolution in Rome. It was again seen in 79 A. D. and a tough fight took place between the Aryans and the Śakas. 632 A. D. witnessed its presence which resulted in the death of Mahomet—a muslim prophet. Its appearance in 1000 A. D. in Europe was followed by momentous changes. In 1066 A. D. it created unexpected adversities

in England. In 1910 A. D. it created Balkan wars and the death of King Emperor Edward VII

Individual Rīṣṭas are not necessarily General Rīṣṭas. The nation, as a whole has nothing to do with the individuals exhaling a cold breath or the cracking of his fingers or the incessant falling of water particles from his eyes without any special reason. But the signs symptoms and the predisposing causes of an earthquake or an epidemic have a direct relation with an individual. In this case, he may not get any warning or prognostication in the form of a bad dream or uncommon physical experiences. Still however he is one of the sufferers as he also forms a unit of the society or the nation. Moreover, if many individuals in a particular city get the same kind of omens or forebodings or get bad, though different, individual indications they are to be interpreted as signs of common miseries. Besides if the prominent leaders of the nation get any previous prognostications individually, they do mean according to this science of omens & portents some common mischief or national disaster. The extent or the nature of a misery should be determined by the type of such presages. Thus there cannot be any hard and fast distinction between the Individual Rīṣṭas and the General Rīṣṭas inasmuch as an individual is a unit of the nation, while a nation is composed of individuals. But, largely speaking General Rīṣṭas are those which are mostly the Rīṣṭas in the form of abnormalities or perversities of Nature resulting in general or common danger while the Individual Rīṣṭas are the out-of-the-way experiences of an individual bringing about good luck or bad luck, as the case may be to himself only. Thus the Science of the Unknown, the Science of Omens and Portents and the Science of the Rituals also are all interrelated. I am briefly touching in the following pages the Science of the Unknown as it is found described in Non-Indian and Vedic literatures

(A) THE IDEA OF THE RĪṢṬAS (ESPECIALLY GENERAL) AS FOUND IN NON-INDIAN LITERATURES.—(I) OMENS AND PORTENTS Good luck or bad luck portended by prodigies is decided by the culture to which a particular individual happens to belong. The interpretations are made in accordance with different cultures because the same phenomenon has been found variously

explained Moreover, the fact that no complete similarity or dissimilarity is seen between them all proves that there is constant action and interaction between different cultures. Cultural diffusion runs through and through.

The significance of a prodigy is self-evident though it is not quite exempt from the impress of the tastes and sentiments of the people trying to interpret it Sometimes the nature of the prodigy is also responsible for its origin and development¹.

(II) THE PROVINCE OF THE UNKNOWN The land of the unknown is almost always believed to have been shrouded in mystery so much so that the skill of a very high order and the learning of the supreme type came to be viewed in course of time with something like awe and wonder mingled somewhat with flight Michael-an Irishman of the 13th century is an example to the point². Heavenly bodies and the farthest regions of the earth also were no exceptions³.

(III) THE CONCEPTION OF OMEAS AND PORTENTS (a) General: What events should be considered prodigious and what value should be attached to them depends almost entirely on the condition of mind and the general outlook of the society Examples are not wanting to show that a particular phenomenon in a particular society and at a particular time which might have been looked upon as most uncommon, would have passed down as quite a commonplace occurrence. Incidents happening frequently have lost their significance as prodigious and accidents of the least intensity and importance pass of uncare for. Thus the treatment and the evaluation of a certain phenomenon are almost exclusively dependent on the social, political, religious, cultural and individual conditions then existing A philosopher or a wise man will not be affected by ups and downs of fortune or by radical upheavals of nature while a fool will surely find fault with his own shadow and begin to believe that all accidents have been, as it were, devised for him⁴. The Romans did not believe easily in anything, not even that a person was dead⁵. It is in the very constitution of human mind that at some part of

1 T CORNAR, *Crudities*, London, 1611, i, 114

2 St John D SEYMOUR, *IWD*, pp 52f

3 E. W NELSON, 18 *RBEW*, 1899, p 442.

4 Seneca, *QN*, vi 1

5 Pliny, *HN*, vii 53. Ed E A. SCHWANBECK, Bonn, 1846.

its development it superimposes a mystical colour even on quite ordinary things. It magnifies the event, looks at it as if it were of a transcendental character and deduces unwarranted conclusions therefrom. It is difficult to say why and how this occurs though on a close analysis we are in a position to state that the intense expectancy and the heightened anticipation are the predominant, underlying mental factors. This is proved by the politico-religious fanaticism of the oppressed Jews¹.

The devil you don't know is almost always worse than the devil you know because the former is far more terrific and appalling than the latter². This fear is largely mental than physical.

If we are not able to explain such phenomena on a rational basis it is quite possible that fear may overtake us. *No other attitude is possible. There is a striking similarity between a religious attitude and the reasoning employed to explain such uncommon occurrences. It is sincerely believed that such instances are the works of an angry god. Any miracle can be performed with divine help. Testimony to unshakable faith in the efficacy of such a help as well as in omens and portents is amply provided by the rulers beginning from Alexander the Great down to the Roman Empress of the first century of the Christian Era.*

Any catastrophe is capable enough to produce mental imbalance. Mystic events and cataclysms can doubtless, frighten a man who is otherwise fear-proof. We take pity on him when we see that he is nonplussed by the unexpected situation. There is no royal road but to bend down before such a colossal force of nature and to hope for the good. There is no wonder if man goes mad when great cities are being

1 Compare—"Prior to the revolt in Judaea which broke out in 66 A.D. this expectancy gave life and a permanency to a host of terrifying rumours which in turn fanned the fervour into greater vagaries. Men dreamed only of signs and omens. The apocalyptic hue of Jewish fancy stained everything with bloody halo. Comets, swords in the sky, battles in the clouds, light breaking forth of itself from the depths of the sanctuary, victims at the moment of sacrifice bringing forth a monstrous progeny etc. etc. E. REXAN, *ACA*, ch. p. X.

2 Compare—It was natural for Taigne Mall, the Irish blacksmith, when he discovered that the rider of the horse was a ghost to recoil with a terrified prayer. SKYMOUR, *IND* pp. 7 E.

destroyed, renowned nations are just about to be soon wiped out and when the earth is shaking in its very foundation Malakand tribes, who attacked the British in 1897 are the best illustrations. These tribes were overcome with divine awfulness, dreamt of celestial glory and greatness and hoped for prodigies¹. 5

(b) (1) GREEK STANDPOINT Empedocles believed and preached that every part of an animal's body had an existence by itself. In due course of time the crude interest began to be keener and more lively than before

There is on record a reference to the effect that the earthquakes and the eclipses occurred more often than before in the Peloponnesian war. Moreover when Xerxes led his army through Greece he had had definite prognostications of his defeat. The fact that the mare gave birth to a hare was explained by Herodotus as an indication to his flight for saving his life. 15 Besides, when the Persian forces drew nearer to the temple at Delphi, they had a number of omens and portents. Many soldiers met with their doom under the steep rocks felled down by the lightning. Two days after the olive tree was destroyed by fire, a shoot sprang out of the stump. A salt fish went out of 20 the frying pan, leaping. This last portent was interpreted to mean that Protesilans would rise from amongst the dead and would wreak vengeance on his enemy who had maltreated him and made him unhappy. Greeks well knew the Science of Astrology. They could predict the birth of men or monsters. 25 It was their patent theory that the birth will be of a monster if there was a disjunction of planets to which were assigned certain recognized houses in the zodiacal chart. They could definitely foretell that the native will be an animal if the planets were in the sign of an animal². 30

(2) ROMAN STANDPOINT The influence of the Greek theories, teachings and speculations is working largely on the Roman culture and civilization. Pliny makes reference to many races having only one eye in the forehead³ and Livy in his *Annals* gives a description of three marvellous births⁴. 35

1 W. L. S CHURCHILL, *Story of the Malakand Field Force*, London, 1898, p 38

2 A. BOUCHE' LECLEREQ, *L' Astrologie Grecque*, Paris, 1899, pp 399 f

3 *HN*, VII, 2.

4 *XXVII*, 37, *XXXI*, 12

There were women who gave birth to elephants and serpents¹ The birth of more than three children was interpreted by the Romans as a sign of impending evil. When Augustus was the king the birth of four children worked infinite mischief through famine. A number of prodigies occurred in the rule of Nero among which abnormal births are quite conspicuous. The offsprings had many heads each of which was a symbol of the dead emperor according to the Romans.

Natural absurdities like extraordinarily bright lights in the sky at night just giving the idea of a glaring day were also seen.

Once a little star fell from the sky gathering in size as it neared the earth while it looked like a dazzling moon². It eventually returned to its original habitat in the heavens and completely disappeared. Stars moved to and fro³ and a red circle suddenly enveloped the sun⁴. In old antiquated times it rained sometimes milk, blood, flesh etc in Rome⁵.

Even large flames spread in the sky⁶. Farm-houses containing animals were all destroyed. This inauspicious event was particularly interpreted as an evil omen forecasting a calamitous social war in Italy.

In Asia there were two peculiar mountains around Indus one of which attracted and the other repelled iron wherever it was.

No specific time has been prescribed for the occurrence of prodigies and portents though there is ample evidence to show that political crises and national calamities were almost always preceded or attended by some sort of extraordinary or marvellous events. Many out-of-the-way events occurred in the year when Fabius Maximus was given the consulship for the third time. There was found a bloody sweat on the face of the statues. It rained stones near the temple. At Sinuessa a cow gave birth to a colt etc etc.

1 H V V II, 3.

2 Cf. st. 1 4 of the text.

3 H V II 20-37

4 Cf. L 55 of the 1 st.

5 *Ibid*

6 H V II 2-34 57-59

Many other prodigies especially of fire also occurred when Rome was threatened by Hannibal

The appearance of two moons¹ by day and a heavy rain of red-hot stones are some of them. When it was raining at Capua, the moon appeared falling from the heavens

Another series of phenomena operated at the time of a Punic war. In the sky at Anagnina, flames of fire were seen at places and a meteor was also noticed. These abnormal events differ no doubt from those mentioned before though the characteristic of ominousness is the same in all of them.¹⁰ These unnatural portents foreboded enormous evil for the people of the land where they happened. National disasters, political changes, civil wars, riots, attacks and invasions of a severe type—any of these as well as a sudden demise of a benevolent ruler or a great social or religious leader had¹⁵ similar echoes in the forces of nature then and there working. These troubles and woes which were in store for the humanity found reflected in Nature. Coming events cast their shadows before and the science of such shadows which gave the knowledge of or a clue to general disasters formed part of²⁰ the science of the Rūstas or Omens and Portents. The severity of such disasters could be lessened² by undergoing certain practices, observing some prescribed rules and regulations and reciting some sacred formulæ as laid down in the Science of the Rituals. Thus the Science of the Unknown, the Science²⁵ of the Prodiges and Portents and the Science of the Rituals are all interrelated and they all have a common philosophical and metaphysical background.

(3) THE EARLY CHRISTIAN STANDPOINT—A dragon emitting water to wipe out the church was considered by the Romans³⁰ an incarnation of evil. The origin of this notion can be traced to the Babylonian culture and civilization³. The Antichrist was represented as some prodigy. In the days of Nero's misrule, appearance of meteors and the similar heavenly and physical abnormalities were noticed with special interest and³⁵ consideration⁴.

1 Cf sts 45 and 51 of the text, Shakespeare refers to the appearance of five moons in *King John*, 4, II

2 Livy, *Annals*, XXII, XXX.

3 C CLEMEN, *Primitive Christianity*, Eng Trans, Edin, 1912, pp 127-137

4 Compare—"Comets, eclipses, mock suns, northern lights in which

Christ himself had also predicted that a nation would rise in revolt against a nation. There would be eclipses and earthquakes, terrors and tyrannies and famines and epidemics and many uncommon signs will be manifest in the sky. The prophecy came out perfectly true. The year 65 saw the terrors of an epidemic in Rome and in the same year a great conflagration burnt Lyons. Famine visited the land in 68 and the flood from Tiber devastated the land in 69. The cyclones and the tornadoes took heavy toll of humanity in Campania. It seemed that nature was out of hange everywhere. A belief that a Messianic kingdom was soon to come took firm root in the minds of the public by these omens and portents as well as by the hiding of the sun and moon and the waving of swords in the sky¹. These perversities of nature prognosticated to the jews the appearance of a Messiah for many centuries after Christ². These and the similar interpretations and explanations were current till the Middle Ages. Cromwell's death was heralded by a storm and dangerous omens foretold the fast approaching death of Charlie Marie.

(IV) Birds. Foretelling through birds is not only referred to in classical cultures but the practice of interpreting omens and portents through them can be traced back to primitive times also.

(1) Crow. With the Romans the crow was an inauspicious bird. English villager took the croaking of a crow as an index to trouble.

(2) Raven. In some countries it is believed that the raven is present where there is a dead body while in other it is believed that its cry meant ill luck. In rustic England raven has always been taken as a symbol of bad luck. In the western part of Africa also a similar notion is prevalent where the raven is condemned as a man-eater. It is also believed there that an efficient magic medicine can also be

appear crowns, swords and the strokes of blood, fantastic forms of clouds; tim of heat with traces of battles or strange beasts, drew eager attention and seemed never to have been so vivid in these tragic years. All th talk was of showers of blood, of wonderful thunderbolts, of rivers flowing upstream of bloody torres. A thousand things not noticed in ordinary times came to hav high importance in the feverish excitement of the public mind.

REXAS ACA, chap. XIV

¹ G F FISHER, *The Beginnings of Christianity* Edin., 1878, p. 250.

² REXAS ACA, chap. XIV

manufactured out of it. The idea that no rain falls when it lays its eggs is in vogue there but in the minds of people of the western part of United States it is just the opposite view which is maintained. Their flocking brings war¹. Pliny records that when they cry as if their throats are choked up,⁵ they are very ominous. Of all the birds, ravens are the only ones whose conduct is considered definitely suggestive. The flight of the ravens that took place when the guests of Medus were killed is an instance to the point. Alexander and Cicero both had glimpses of their death through raven. It is also¹⁰ remarkable that raven brought sometimes divine favour also².

(3) Owl. There are passages, in Indian Literature especially in Huan-yakeśin's Grhya-Sūtra, where the owl is addressed as below - "Flying round the village from left to right, portend us luck by the cry, o Owl"³. The appearance of¹⁵ an owl was considered inauspicious at the beginning of every fresh activity. An owl once went to the sanctuary of the Capitol when S. Palpeius was the consul and for this very reason the whole city was cleaned. Again, the cry of an owl on the left neutralized the good effect of the notes of other birds²⁰ during the consulship of Cassius⁴. The cries of the *bubo* and the *strix* were interpreted as ill-omened⁵. One should not try to imitate them. The eagle-owl is an object of respect but it is hazardous to mimic the cry of it also. It is also interesting to note that the owl was the incarnation of divinity²⁵ was the accepted belief in one Samoan village. The eagle-owl was considered benefic and it was also described as "divine little bird", "servant of the world" etc etc. It was taken to be a sign of good luck to a party going to wage a war, if an owl flew ahead of it while it stood for bad luck for the³⁰ party if it flew across the road or towards the rear⁶. Lambs of an owl were used as magic ingredients, even the feathers also. It is also usually considered an associate of devils, goblins and witches. Many peculiar notions have clustered round an owl the

1 R. F. BURTON, *Mission to Galde*, London, 1864, II, 246 f.

2 *HN*, X, 15

3 *SBE*, XXX, 183.

4 Lucan, V, 295

5 E. W. MARTIN, *The Birds of the Latin Poets*, s. v. 'Bubo', 'Strix' etc

6 TURNER, *Samoa*, London, 1884, pp 24-26

terror of which is sufficient to make the cow give bloody milk. Among some tribes owl is frequently brought in to alarm the children while with the other it is taken to be a bird of magic or ill omen. Screech-owls are believed to be as bad as ghosts.

(V) SOME NOTABLE OCCURRENCES OF THE PHYSICAL WORLD (1)

AURORA BOREALIS These are supposed to be the reflections of a huge fire which is under the cauldrons in which the dead bodies of the enemies are boiled by renowned warriors. The Eskimos take them as the ghosts who play with a football made up of a walrus skull. Some take them to be the precursors of war. Thus there is a difference of opinions regarding the causes of this. Pliny holds that it is the result of natural causes recognising at the same time the truth and value of a notion that it is usually associated with unhappy occurrences.

(2) EARTHQUAKE The injurious nature of the earthquake is too obvious to be emphasized. It is clear how it destroys people and property. Owl or raven, eclipse or aurora borealis may or may not be necessarily ominous while the earthquake is definitely so. Many theories are advanced about its origin. Pliny records a Babylonian belief that like the tide or eclipse it is an effect of certain planetary conjunction. The Greeks held a view that it was due to a disturbance of air under earth as the thunder is due to that of air on earth. There is also an interesting theory in the face of scientific theories that it was occasioned by a deity just to warn the people of the miseries to come.

(VI) MENTAL AND PSYCHIC PHENOMENA Dream Dream has always remained a subject of interest to astrologers and fortune-tellers. Its fruit or the result varies according to the time place and the nature of the dream. The Greeks and the Romans started many theories regarding dreams and their interpretation. The dream of a person who is sick, unwell or full of worries is considered futile. Teaching of the Science of Dreams goes to the credit of Prometheus. Pliny has no faith in dreams and their implication.

1 H. W. HAWKES, *The Labrador Eskimo* (Anthropological Series of Zoological Survey no. 14), Ottawa, 1916, p. 137

2 II, II, 77

3 Xenophon, *Anabasis*, III 1 also A. O. HELLER, *Homeric Society* London, 1913, pp. 150f.

4 Cf. l. 108 of the text.

The tradition ascribes the following words to Muhammad -

"A good dream is of God's favour and a bad dream is of the devil's, therefore when any of you dream a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend, and when he dreams a bad dream, then let him seek protection from God both from its evil effect and from the wickedness of Satan, and let him spit three times over his left shoulder and not mention the dream to any one, then, verily, no evil shall come nigh him. The truest dream is the one which you have about day-break"¹.

According to cultures, interpretations also vary. The dreamer will be monetarily benefited if in the dream he sees bees carrying honey but if he is stung in the dream by the same he will be unhappy. The dream of a hare indicates trouble from enemies. Many eagles² in the dream always prognosticate plots and attacks while that of many fowls suggests flitting and fuming³. If one crosses your path in the dream it means evil. If bees are seen entering the house, in the dream, the house should be taken as destroyed. To obviate the effect of a bad dream look into the eastern direction and invoke divine help⁴.

The Science of Dream is as old as history. Its interpretations varied with the changing needs and conditions of times. Even the most primitive people took lively interest in dreams and their interpretations. No doubt they were not able to give intellectual and convincing explanation and they could not reason out the whole process still however they did honestly and instinctively believe that something relating to the contents of the dream must come to pass in part or even *in toto*. Certain sections of society formerly believed that the dream of moon foretold evil⁵ while that of the hawks suggested good but that of the boars implied inertia. Apparently it

1 I ADAMS, *Persia by a Persian*, London, 1906, p. 450, cf. st. 115 of the text, also compare the statements contained in the lines 4 to 7 on page 99 as well as in the lines 10 and 11 on page 110 of the text.

2 Cf. st. 122 of the text.

3 Mrs GURCH, *County Folklore*, II, London, 1901, pp. 202-208.

4 Cf. line 3 on page 99 of the text.

5 For comparison see line 20 on page 109 of the text and for contrast see line 21 on page 103 of the text.

can be seen that such beliefs were based on the things dreamt of. One gets a dream of snakes if he has killed anything and no good is to be expected from such a dream.

Some consider dreams to be the revelations. Some specific discipline is also enjoined to minimise or obliterate the effect of bad dreams but it appertains to the Science of the Rituals. Contrary to the view held by the Dacota the Menominee maintained a theory that the dream of moon meant long life to the dreamer though they side by side believed that the end was piteous. As time rolled on, some named Hidatsa, introduced limitations and remodelled the theory of dreams by stating that only those dreams which follow fasting sacrifice or prayer were to prove as realities. The nature and the sex of the unborn babe were determined by the dream of a pregnant woman. If one dreamt of firearms he was sure to come across them by day. The dream of cherrywood pointed good to a fasting youth who dreamt it. The kafir was guided in his medical practice by the dream he got. If one was to get horses or anything of that sort he must previously get dreams related to them. On the night previous to an engagement, Maoris consulted dream especially of the principal priest. They sincerely believe that the dream made manifest what was unmanifest before. It was a pet theory of the Hurons that the dream was a mental expression of the cravings of the soul. There is a fantastic notion prevalent among the Japanese regarding Baku which is an animal entrusted with the work of eating dreams. It is a composite creature every limb of which represented that of a certain animal. It was believed that a picture of it guaranteed the safety of animals if it was kept in the house. In the case of princes and princely persons the Chinese placed a word representing that creature in their own alphabet in the wooden pillows to ward off the effect of the evil dream. To save the dreamer from the malign influence of the dream, it was quite sufficient, they thought, to place a word signifying this animal in the pillow. If a nightmare haunted him or a bad dream molested it was advisable to recite three times, after getting up in the morning this invocation "Devour o

1 Dorsey 11 *BBFW* p. 515 also compare st. 106 of the text.

2 E. SMORLAND, *Maori Religion and Mythology* London, 1882 p. 34.

Baku, devour my evil dream". The Baku will listen to this prayer which will be rewarded with good fortune. The Vedic texts also enjoin on the dreamer to wipe his face to keep away its untoward effect

(B) THE IDEA OF THE RISTAS AS FOUND IN VEDIC LITERATURE - 5

The theory of divination has its root in mimetic magic. Forecasting of events is largely dependent on the course and movement of things. Still, however, future could not be entirely foreseen. This very fact was a causal factor in calling for divine help to decipher the phenomena which eluded the grasp of human understanding. Between ordinary divination and the divination through divine help there is a fundamental difference. In the former it is the human agency that occupies predominant position while in the latter it is the divine favour which reveals the unknown. Thus mimetic magic, religious ceremonies and rites have all a legitimate use and application in omens and portents.

There is a number of interpretations as there is a number of cultures. The Vedic texts are replete with such references. A future can be foreseen through the sacrificial fire and the victim—the two indispensable elements of the sacrifice—which are believed to be connected with gods in the heavens. Birds and beasts also have been adequately recognized in them and used as means for fathoming future. The direction of the bridegroom could be settled from the first appearance of a crow¹. A bright flame or a smoky flame as also the conduct of a cow at the sacrifice could lend a diagnostic clue to the degree of a good luck of the sacrificer². The outcome of a war and the soul's condition after death could be divined from the behaviour of a fire³. The *RV* also takes a passing notice⁴ of the birds of omen. Owl has a distinct place in the Science of Omens and Portents. The sex of the unborn babe was inferred from the gender of the limb of the pregnant woman touched by a Brahmin boy⁵.

1 *Kaush*, xxxiv, 24.

2 *GGS*, iv 8 15, *SB*, iv 5 8. 11

3 *AGS*, iv 4 2ff

4 ii, 42 and 43, cf also *HGS*, i 17 3

5 *Kaush*, xxxiii, 19, also see HENRY, *La Magie dans l' Inde Antique*, p 67

Dream as a part of the Science of Omens and Portents is dealt with at a comparatively greater length in the Vedic literature¹ Ten dreams prognosticating death are briefly related in the *AA*² Out of these ten it is interesting to compare the dream of a black man³ with black teeth that of a boar⁴ a black cow⁵ a garland of nard,⁶ honey and lotus roots⁷ and that in which gold is spitted out,⁸ in which one goes or moves with donkeys and boars⁹ and finally that in which one goes in the southern direction¹⁰ with those referred to in the *RS* and the other texts It will be seen on comparison that the stereotyped inauspiciousness of the above-mentioned malefic dreams which is as old as the Vedas is to be found as such in all the cultures To neutralize the evil effect of an inauspicious dream it is enjoined that one should either wipe out his face or hear the *Nāgendramokṣa*¹¹ Certain stars like *Mūla*, *Aslōṣā* and *Jyēṣṭhā* are considered evil in the *AV* and *KaṁS*¹² The sun appearing as moon the shadow looking topsyturvy in a mirror or water the head scenting like a crow's nest and the madderlike sky—all these abnormal

1 *RV* VIII. 47. 15 OLDENBERG's note to x. 164.

2 III. 2. 4; For evil dream, one should turn over on the other side, saying *AV* VII. 100 and for expiating the dream of eating in sleep should say *AV* VII. 101 (cf. CALAND, *Altindisches Wörterbuch*, p. 151; FISCHEL, *Altworterb.*, pp. 115 ff.) *KaṁS*, xiv. see also J. VON NEHLEIN *Der Traumwahn bei Jägern* (1912), p. 378.

3 Cf. st. 126 of the text; cf. *DS* pp. 388 f. (for which see line 25 on page 109 of the text).

4 Cf. st. 123 of the text cf. *SS*, 23, 56 (for which see line 34 on page 103 of the text).

5 See *AA*, III, 2, 4 pp. 135ff (for which see line 23 on page 97 of the text).

6 *Ibid* cf. *DS*, pp. 388f (for which see line 25 on page 109 of the text).

See *AA*, III, 2. 4 pp. 135ff (for which see line 21 on page 97 of the text).

8 *Ibid*

9 Cf. st. 123 of the text cf. *SS* 23, 56 (for which see line 34 on page 103 of the text).

10 Cf. st. 123 of the text cf. *VP* 19. 25 (for which see line 23 on page 95 of the text) cf. *MaP* 242, 11 (for which see line 3 on page 99 of the text) cf. *KS* pp. 59-61, t. 22 (for which see line 6 on page 101 of the text) cf. *CS*, *Indriyasthāna*, 5, 27 (for which see line 1 on page 102 of the text); cf. *YS* 5, 161 (for which see line 12 on page 106 of the text).

11 Cf. *MaP* 242, 17 (for which see line 3 on page 99 of the text).

12 See *AV* pp. 83-85 see *KaṁS*, xiv. 25ff.

experiences portend evil as is stated in the *AA*¹. Blackness in any form is particularly associated with bad luck as also the terrific appearance. The object where either of them is found is condemned as a symbol of evil whether it be a beast or a bird. Hence a buffalo² and a boar or a vulture³ and an owl⁴ are definitely bad. Perversities of the physical world such as earthquakes, eclipses, storms, tornadoes, lightning, hailstorm and meteors are all attended or followed by general calamities. It is also stated in the *AB*⁵ and *BDS*⁶ that the birds are moving about in the guise of the Fathers. The *Grhyasūtras*⁷ contain references to a different kind of prodigies such as the ant-heap, the scream of a jackal, a cow giving bloody milk and a cow drinking milk from another⁷. The existence of the Science of Omens and Portents in the days of the Vedas suggests also that of the foretellers who could forecast from the bodily signs and the smoke of the dung⁸.

1 See *AA*, II, 2, 4, pp 135ff (for which see lines 6-15 on page 97 of the text), see *LS'S* II. 3. 6 ff, see *ĀpS'S*. IX 20 10

2 Cf 178 of the text

3 Cf. st. 176 of the text

4 *Ibid*,

5 II. 15 4

6 II 8 14, also II 9 10

7 See *S'GS* v 11 10, see *HGS* I 16 19, also I 17 6, see *LawS*, cxii.

8 See *AV*, p. 81, see also HELM, *La Magie dans l'Inde Antique*, pp. 68ff.

श्रीदुर्गदेवचितं

रिष्टसमुच्चयशास्त्रम् ।



पणमंतसुरासुरमउलिरयणवरकिरणकंतिविच्छुरिअं^१ ।
वीरजिणपायजुअलं^३ नमिऊण^४ भणामि^५ रिट्ठाइं ॥ १ ॥
संसारंमि^६ भमंतो जीवो बहुभेयभिण्णजोणीसु ।
दुक्खेण^७ नवरि^८ पावइ^९ सुहंमणुअत्तं न^{११} संदेहो^{१२} ॥ २ ॥
पत्तंमि अ मणुअत्ते पिम्मं लच्छी वि जीविअं अथिरं ।
धम्मो जिणिंददिट्ठो होइ^{१४} थिरो निव्विअप्पेण^{१५} ॥ ३ ॥
पत्ते जिणिंदधम्मो मणुओ^{१७} इह होइ वसणअभिभूओ^{१८} ।
बहुविहपमायमत्तो कसाइओ^{१९} चउकसाएहिं^{२०} ॥ ४ ॥
जूअं-महु-मज्ज-मंसं^{२२} वेसा-पारद्धि-चोर-परयारं^{२३} ।
एदाइं^{२४} ताइं^{२५} लोए वसणाइ जिणिंददिट्ठाइं ॥ ५ ॥

ॐ नमः श्रीजिनाय ।

प्रणमत्सुरासुरमौलिरत्नवरकिरणकान्तिविच्छुरितम् ।
वीरजिनपादयुगलं नत्वा भणामि रिष्टानि ॥ १ ॥
संसारे भ्रमस्त्रीवो बहुभेदभिन्नयोनिषु ।
दुःखेन ननु प्राप्नोति शुभमनुजत्वं न सन्देहः ॥ २ ॥
प्राप्ते च मनुजत्वे प्रेम लक्ष्मीरपि जीवितमस्थिरम् ।
धर्मो जिनेन्द्रदिष्टो भवति स्थिरो निर्विकल्पेन ॥ ३ ॥
प्राप्ते जिनेन्द्रधर्मे मनुज इह भवति व्यसनाभिभूतः ।
बहुविधप्रमादमत्तः कषायितश्चतुःकषायैः ॥ ४ ॥
द्यूत-मधु-मद्य-मांसानि वेश्या-पापद्धि-चोर-परदाराः ।
एतानि तानि लोके व्यसनानि जिनेन्द्रदिष्टानि ॥ ५ ॥

- 1 S °कतं । 2 S °विच्छुरिअं । 3 B °जुयल । 4 S णमिऊण । 5 P S भणेमि ।
6 S संसारंमि । 7 S दुक्खेण । 8 S णति । 9 B पावाइ । 10 S सुहुं । 11 S णं ।
12 S सेदेहो । 13 B जिणदं । 14 S अहो । 15 B न विअप्पेण । 16 B जिणदं ।
17 S मणुओ । 18 S °अभिभूओ । 19 B कसाइउ । 20 S चकसाएहिं । 21 S
जूअं । 22 S °मस । 23 BS °परपार । 24 B एदाइ, P एयाइ । 25 B ताइं ।
26 B जिणदं ।

घम्ममि य' अपुररुओ घसणेहि विवञ्चिओ' पुष जीवो ।
 नाणारोयाकिण्णो' ह्वेइ इइ किं विअप्पेण ॥ ६ ॥
 रोयाण' कोबीओ' ह्वति' पचेय' लक्ख अडसही ।
 नचनवइ' सहस्साइ' पच सया तइ य' खुलसी अ' ॥ ७ ॥
 पवविहुरोगेहि' य अभिमूदो' तो न चित्प' घम्म ।
 परलोअसाइणट्ट' इदिअविसएहि अभिमूदो' ॥ ८ ॥
 चक्खू' सोव' घाण जीहा फासं च इदिआ पच ।
 रूप सह गच रस-फासे ताण विसए' य' ॥ ९ ॥
 अन्न' च जम्मपुष दिट्ट मरण असेसजतूण ।
 विस-विसहर-सत्थ-ग्गी जल-भिगुवादेहि' रोएहि' ॥ १० ॥
 वाऊ' पिच सिंभ ताण जुदी' होइ' सन्निवाओ' अ ।
 जीवस्स निविअप्प' जीहाए' खिप्पए तेहि' ॥ ११ ॥

धर्मे चानुररुओ व्यसनेर्विचरितो ध्रुव जीवः ।
 नानारोगक्षीर्णः भवतीह किं विकल्पेन ॥ ६ ॥
 रोगाणां कोश्वो भवन्ति पचैव लक्षाष्टपष्टिः ।
 नचनवविसहस्राणि पञ्चस्रतास्रया चतुरशीतिश्च ॥ ७ ॥
 पवविषरोगैरभिमूतस्ततो न चिन्तयति धर्मम् ।
 परलोअसाधनार्यमिन्द्रियविषयैरभिमूतः ॥ ८ ॥
 अक्षुः श्रोत्र प्राणं जिह्वा स्पर्शभेन्द्रियाणि पञ्च ।
 रूप शब्दो गन्धो रस-स्पर्शां तेषां विषयाश्च ॥ ९ ॥
 अन्यथ क्षमपूर्वं विष्टं मरणमशेषवन्तूनाम् ।
 विष-विषहर-शक-अभि-अच्छ-भूगुणादे रोगैः ॥ १० ॥
 वायुः पिचं श्लेष्मा तेषां मुक्तिर्भवति सन्निपातश्च ।
 जीवस्यापि निर्विकल्पे जिह्वाया क्षिप्यते वैः ॥ ११ ॥

1 B it is missing 2 B विवञ्चिओ । 3 P अडसही । 4 P रोगाणं । 5 S कोबीओ । 6 S ह्वेइ । 7 B पचे । 8 S अडसही । 9 S सहस्सा । 10 BP it is missing 11 P खुलसीइ । S खुलसीदि । 12 B ओगेहि । S ओएहि च । 13 BP अभिमूदो । 14 S वित्ते । 15 S अइ । 16 BP अभिमूदो । 17 S च । 18 BP सोव । 19 S विचए । 20 S न । 21 S अन्नं । 22 S वाऊ' । 23 P भिगुवाएहि । 24 P रोएहि । 25 B वाऊ, S वाऊ' । 26 P छई । 27 B होइ । 28 S लक्षिणवन्ते । 29 P निविअप्पे, S निविअप्पए । 30 S जीहाए ।

दुलहम्मि मणुअलोए लद्धे धम्मे^१ अहिंसलक्खट्ठे^२ ।
 हु (दो^३) विहसंलेहणाएँ विरला जीवा पवत्तंति ॥ १२ ॥
 अविंभतरं-वाहिरिया हवेइ संलेहणा^४ पयत्तेण ।
 अविंभतरा^५ कसाए सरीरविसए हु वाहिरिया ॥ १३ ॥
 इदि^६ सल्लिहिदंसरीरो भविओ^७ जो अणसणेण वरमरणं^{१०} ।
 इच्छइ सो इह भालइ इमाइं रिट्ठाइं जत्तेण^{११} ॥ १४ ॥
 आराहणापडायं^{१२} जो गिण्हइ^{१३} परिसहे^{१४} य जिणिज्जण ।
 संसारम्मि अ ठिच्चा^{१५} वोच्चे^{१६} हं तस्स रिट्ठाइं ॥ १५ ॥
 पुवायरियं^{१७}कमागय लद्धूणं दुग्गएवं^{१८}विवुहेण ।
 वरमरणं^{१९}कंडियाए^{२०} रिट्ठगणं भासिअं^{२१} सुणह^{२२} ॥ १६ ॥
 पिण्डत्थं च पयत्थं रूपत्थं होइ तं पि तिविअप्पं^{२३} ।
 जीवस्स मरणंयाले^{२४} रिट्ठं नत्थि^{२५} त्ति^{२६} संदेहो ॥ १७ ॥

दुर्लभे मनुजलोके लब्धे धर्मे चाहिंसालक्ष्यार्थे ।
 द्विविधसंलेखनायां विरला जीवाः प्रवर्तन्ते ॥ १२ ॥
 अभ्यन्तर-वाह्या भवति संलेखना प्रयत्नेन ।
 अभ्यन्तरा कपाये शरीरविषये खलु वाह्या ॥ १३ ॥
 इति संलिखितशरीरो भव्यो योऽनशनेन वरमरणम् ।
 इच्छति स इह भालयत इमानि रिष्टानि यत्नेन ॥ १४ ॥
 आराधनापताकां यो गृह्णाति परिषहांश्च जित्वा ।
 संसारे च स्थित्वा वक्ष्येऽहं तस्य रिष्टानि ॥ १५ ॥
 पूर्वाचार्यक्रमागतं लब्ध्वा दुर्गदैवविवुषेन ।
 वरमरणकण्डिकायां रिष्टगण भाषितं शृणुत ॥ १६ ॥
 पिण्डस्थं च पदस्थं रूपस्थं भवति तदपि त्रिविकल्पम् ।
 जीवस्य मरणकाले रिष्टं नास्तीति सन्देहः ॥ १७ ॥

1 S मणुव^० । 2 B धम्मि अ, P धम्मि य । 3 S °लक्खट्ठे । 4 S अभ्यत^० । 5 B सल्लेहण; S सलेहणा । 6 S अभ्यतरा । 7 B P इदि । 8 B संलिहीअ^०, P सल्लिहिअ^० ।
 9 B भविठ । 10 S वमरणं । 11 S जत्तेण । 12 P °पढाण । 13 B गिण्हइ; P गिण्हइ । 14 P परिसहे । 15 S it is missing 16 P वुच्चे । 17 B पुवायरिअ^० । 18 S दुग्गए^० is missing. 19 S वरमरणं^० । 20 B °कंडियाए । 21 B भासिय । 22 S सुणह । 23 S तिवियप्प । 24 S मरणं । 25 B °याणे; P °काले । 26 S नत्थि । 27 S त्ति ।

ज च सरीरे रिष्ट उप्पल्लइ त ह्वेह पिण्डत्थ ।
 त विव्वं अणेअमेअं नायवं सत्पदिट्ठीए ॥ १८ ॥
 जइ किण्हं करजुअलं सुकुमालं पियं ह्वेह अइकविअं ।
 फुद्धति अंगुलीओं ता रिष्ट तस्स जाणेह ॥ १९ ॥
 यइ लोअणंजुअलं विवण्णंतणू विअट्ठं [य] समसरिसं (०सा) ।
 पस्सिअइ माअयल सत्त दिणाइ उं सो जियइ ॥ २० ॥
 मअखियंअयण विअसइ निमेसंरहियाइं हुत्ति नयणाइं ।
 नइरोमाइं सअदिं यं सो जियइं दिणाइं सत्तेव ॥ २१ ॥
 यगयगइं कम्महीणो यूलो दुं किसो किसो हवइं यूओ ।
 सुअइ कयसीसइत्थो मासिक्क सो फुअ जियइं ॥ २२ ॥
 करअयं कारिअइ कठस्सुअरम्मि अगुलिअएणं ।
 म हू पइ गाअअयं तस्साउं ह्वेह मासिक्क ॥ २३ ॥

यच्च सरीरे रिष्टमुत्पद्यते तद्भवति पिण्डत्वम् ।
 तदेवानेकमेवं ज्ञातव्यं शास्त्रदृष्ट्या ॥ १८ ॥
 यदि कृष्णं करजुगर्भं सुकुमारमपि च मपत्यतिकठिनम् ।
 सुदृग्मन्जुस्त्वद्यतो रिष्टं तन्न जानीत ॥ १९ ॥
 काष्णं लोचनजुगर्भं विवर्णतनुरपि काष्ठकसमसदृशम् ।
 प्रक्षिप्यति माळवर्धं सप्त विमानि तु स जीवति ॥ २० ॥
 मुकुलिअववर्धनं विअसति निमेपरहिवानि मअन्दि मयनानि ।
 मअरोमाणि अटन्ति च स जीवति विमानि धत्तेव ॥ २१ ॥
 यगयगायते कर्महीनं त्पुअत्तु इअः क्कअत्तु मअति त्पुअः ।
 अयिअति अठसीर्यइत्थो मासिक्क स सुअ जीवति ॥ २२ ॥
 करअयः कार्यते कण्ठसोपर्यङ्गुलिअयेन ।
 म अस्वेति गाअअयं तस्यायुर्मवति मासिक्कम् ॥ २३ ॥

1 S विव्वं । 2 B अणेअमेअं, S अणेअमेअं । 3 S नायवं । 4 P विव्वं । 5 E
 दुव्वं । 6 B the word is illegible. P सुकुमालं । 7 B विव्वं । 8 B E
 अंगुलीओ । 9 S लोचनं । 10 S दुव्वं । 11 B विव्वं, P विव्वं । 12 E
 विव्वं, S विव्वं । 13 B समसरिसं, S मसरिसं । 14 P वसिअइ, S व...सिअइ ।
 15 S च । 16 B विव्वं । 17 B मअखियं । 18 B विअसइ । 19 P निअलं
 S विव्वं । 20 S अयणं । 21 B तइं । 22 P S तइति । 23 B च
 24 B विव्वं । 25 S यगयगइ । 26 B अ, P च । 27 P ह्वे, S वि ह्वइ
 28 B विव्वं । 29 S करअयं । 30 S अंगुलीअयं । 31 P तस्याय, S तस्यायुं ।

कडु-तिक्तं^१ च कसायं अंबं^२ महुरं तहेव^३ लवणं^४ च ।
 भुञ्जंतो न^५ हु जाणइ तीसं^६ दिणाइं^७ च तस्साऊं^८ ॥ २४ ॥
 न हु जाणइ निर्धअंगं उट्ठा दिट्ठी ज्झडणं^{१०} परिहीणा^{११} ।
 कर-चरणचल्लंणासो गयजीवं^{१३} तं विआणेह ॥ २५ ॥
 वयणेण पडइ^{१४} रुहिरं वयणेण^{१६} अ^{१६} निग्गमेइ^{१७} अइसासो ।
 विस्सामेण विहीणो जाणह मच्चुं^{१६} लहुं^{१९} तस्स ॥ २६ ॥
 अहर-नहा^{२०} तह दसणा कसणा^{२१} जइं^{२२} हुंतिं^{२३} कारणं विहीणा ।
 मासव्भंतरं^{२५} आउं^{२६} निदिट्ठं तस्स सत्थम्मि^{२७} ॥ २७ ॥
 सुह-जीहं चिअ^{२८} किण्हं^{२९} गीवा लहु पडइ^{३०} कारणं नत्थि ।
 रुंभइ हिअए^{३१} सासो लहु मच्चू^{३२} तस्स जाणेह^{३३} ॥ २८ ॥
 कर-चरणअंगुलीणं संधिपएसा^{३४} [य] णेह(व) फुटंति ।
 न^{३५} सुणेइ कर्णघोसं तस्साऊं^{३७} सत्त दिअहाइं ॥ २९ ॥

कडु-तिक्तं च कपायमम्लं महुरं तथैव लवणं च ।
 भुञ्जन्न खलु जानाति त्रिंशद्दिनानि च तस्यायुः ॥ २४ ॥
 न खलु जानाति निजाङ्गमूर्ध्वा दृष्टिः स्पन्दनपरिहीना ।
 कर-चरणचलननाशो गतजीवं तं विजानीत ॥ २५ ॥
 वदनेन पतति रुधिरं वदनेन च निर्गच्छत्यतिश्वासः ।
 विश्रामेण विहीनो जानीत मृत्युं लघुं तस्य ॥ २६ ॥
 अधर-नखास्तथा दक्षनाः कृष्णा यदि भवन्ति कारणविहीनाः ।
 मासाभ्यन्तरमायुर्निर्दिष्टं तस्य शास्त्रे ॥ २७ ॥
 मुख-जिह्व एव कृष्णे ग्रीवा लघु पतति कारणं नास्ति ।
 रुणद्धि हृदये श्वासो लघुं मृत्युं तस्य जानीत ॥ २८ ॥
 कर-चरणाङ्गुलीनां सन्धिप्रदेशाश्च नैव स्फुटन्ति ।
 न शृणोति कर्णघोषं तस्यायुः सप्त दिवसान् ॥ २९ ॥

1 S कडुव तिक्त । 2 S अंबल । 3 S महेव । 4 S लवल । 5 S ण । 6 B तीसं । 7 S दिणाय । 8 B तस्साउ । 9 B निअ, S णियं । 10 B ज्झडपरि । 11 S परिहीणो । 12 S वण्णं । 13 B गयजीअ, P गयजीयं । 14 B पइ; P एइ । 15 B वयणंमि, P वयणम्मि । 16 P य । 17 S णियमेइ । 18 S मच्चं । 19 B लहं, P लहु । 20 B अहरनहो, S अहरणह । 21 B कसिणा । 22 B इ; P य । 23 BP हवति । 24 B कारविं । 25 B मसव्भतर, S मासव्भतरि । 26 PS भाऊ । 27 B सत्थम्मि । 28 S चिय । 29 P किण्हं; S किण्ह । 30 B पइ, P पडेइ । 31 S हियए । 32 B मच्चो । 33 S जाणेहिं । 34 S संबिपएसा-पसा । 35 S ण । 36 S कणं । 37 B तस्साउ ।

जीह्वगो(७ग) अहकसिण^१ अण्णं त होइ जस्स गुरुतिष्ठय^२ ।
 मासिक्कं तस्साक निदिट्ठं सत्थंइत्तेहिं ॥ ३० ॥
 कर-वरणेसु अं तोय दिस्सं परिस्सुसह जस्स निग्मत ।
 सो जीवइं दिअइतयं इइ कहिअं^३ पुषसुरीहिं ॥ ३१ ॥
 घयणम्मिं^४ नासिआए^५ तह गुज्जे जस्स सीयलो^६ पबणो ।
 तस्स छहु होइ मरण पुषायरिपहिं निदिट्ठं^७ ॥ ३२ ॥
 देइ तेयविहीण निस्सरमाणो^८ हु उट्टए^९ सासो ।
 पबवस तस्स दिवहे^{१०} निदिट्ठ जीविअं इत्य ॥ ३३ ॥
 अनिमित्तं^{११} जलपिबु नयणेसु^{१२} पडति जस्स^{१३} अणवरय ।
 वसणा हवति कसणां^{१४} सो जीवइं सत्त दिअहाइ ॥ ३४ ॥
 दिट्ठीए^{१५} अप्पियाए^{१६} तारापिय न^{१७} जस्स ममवेइं^{१८} ।
 विणजुअमज्जे मरण निदिट्ठं^{१९} तस्स निग्मतं^{२०} ॥ ३५ ॥

विज्ञानमतिक्रम्यं अपि च उच्यते यस्य गुरुतिष्ठकम् ।

मासिकं तस्माद्युनिर्विष्टं प्राणविक्रिः ॥ ३० ॥

कर-वरणेषु च तोय इत्त परिशुष्यति यस्य निर्भ्रान्तम् ।

स जीवति दिवसत्रयमिति कथितं पूर्वसुरिभिः ॥ ३१ ॥

बद्धने मासिक्रम्यां तथा गुप्ते यस्य शीतलः पबतः ।

तस्य छत्रु भवति मरणं पूर्वाचार्यैर्निर्विष्टम् ॥ ३२ ॥

देहलोकोविहीनः निस्सरम् कञ्चित्पिष्ठति श्वासः ।

पद्मवस तस्य दिवसात्रिर्विष्टं जीवितमत्र ॥ ३३ ॥

अनिमित्तं अलविन्द्वो नयनेभ्यः पतन्ति यस्मानवरतम् ।

वसना भवन्ति कृप्याः स जीवति सत्त दिवसान् ॥ ३४ ॥

छत्रा व्याकान्तया वातविन्व न यस्य भ्रान्त्यति ।

दिनयुगमध्ये मरणं निर्विष्टं तस्य निर्भ्रान्तम् ॥ ३५ ॥

1 S अहकसमं । 2 P अहं, S अण्णु । 3 S गुरुविष्टं । 4 S मासेकं । 5 S निर्विष्टं ।
 6 B सद् । 7 S अः । 8 S दीयं । 9 B दिअइ । 10 B दिअइत्तिअं, S दिअइत्तयं ।
 11 B इत्त कहिअं, S निर्विष्टं । 12 B अणवसि । 13 S नासिआए । 14 B सीयलो ।
 15 S निर्विष्टं । 16 S निस्सरमाणो । 17 B उट्टए, P उट्टए । 18 B दिअइ ।
 19 B अविष्टं, S अणवसि । 20 S अणवसु । 21 S तस्स । 22 B विणजु ।
 23 S दिअइ । 24 P दिट्ठीइ । 25 S अप्पियाए । 26 S अ । 27 S पद्मवस ।
 28 B उच्यते, S उच्यते । 29 S निर्विष्टं । 30 S निर्भ्रान्तं ।

धिदिणासो सदिणासो^३ गमर्णविणासो हवेइ इह जस्स ।
 अइणिह^५ णिहणासो^६ मासचउक्कं उ^७ सो जियइ^८ ॥ ३६ ॥
 न^९ हु पिच्छइ^{१०} नियंजीहा एयंदिणं होइ तस्स इह आज्ज ।
 नासाए^{१३} तिन्नि^{१४} दिअहा^{१५} नव दिअहा^{१६} भमुहमज्जेण ॥ ३७ ॥
 कर्णाघोसे^{१९} सत्त य लोयणंताराअदंसणे^{२१} पंच ।
 दिअहाइ^{२२} हवइ आज्ज^{२३} इयं^{२४} भणिअं^{२५} सत्थइत्तेहिं^{२६} ॥ ३८ ॥
 वद्धं चिअं^{२७} करजुअलं^{२८} न^{२९} हु लग्गइ संपुडेण^{३०} निवभंतं^{३१} ।
 विहडेइ^{३२} अहसएणं सत्त दिणाइं उ^{३३} सो जियइ^{३४} ॥ ३९ ॥
 इदि^{३६} रिट्टगणं भणियं^{३७} पिण्डत्थं जिणमयाणुसारेण ।
 निसुणिज्ज^{३८} हु^{३९} सुपयत्थं^{३९} कहिज्जमाणं समासेण^{४०} ॥ ४० ॥

धृतिनाशः स्मृतिनाशो गमनविनाशो भवतीह यस्य ।
 अतिनिद्रा निद्रानाशो मासचतुष्कं तु स जीवति ॥ ३६ ॥
 न खलु पश्यति निजजिह्वामेकदिनं भवति तस्येहायुः ।
 नासया त्रीन् दिवसान्नव दिवसान् भ्रूमध्येन ॥ ३७ ॥
 कर्णाघोषे सप्त च लोचनताराऽदर्शने पञ्च ।
 दिवसान् भवत्यायुरिति भणितं शास्त्रविद्भिः ॥ ३८ ॥
 वद्धमेव करयुगलं न खलु लगति सम्पुटेन निर्भ्रान्तम् ।
 विषटयत्यतिशयेन सप्त दिनानि तु स जीवति ॥ ३९ ॥
 इति रिष्टगणं भणितं पिण्डस्थं जिनमतानुसारेण ।
 निश्चयतां खलु सुपदस्थं कथ्यमानं समासेन ॥ ४० ॥

1 P धिइं । 2 P सुहं, S सयं । 3 P नासो; S णीणो । 4 S मयण । 5 P
 अइनिह; S अइणिहा । 6 B णिहसो, S णणासो । 7 S तु । 8 B जिअइ, P जीयइ ।
 9 S ण । 10 B मिच्छइ । 11 B निअं, S णियं । 12 P एगं । 13 P नासाइं;
 S नासाए । 14 B दिन्नि, S तिन्नि । 15 S दिअहा । 16 P S दिअहा । 17 P भउंइं;
 S भवोइं । 18 S कण्णां । 19 P षोसेण, S षोसेण । 20 B लोअणं । 21 S
 वारादसणे । 22 S इयिहाइ । 23 S ओरु । 24 B इअ । 25 S भणियं । 26 B
 इत्तेहिं, S इत्तेहि । 27 S वि । 28 B ञुअल, S ञुअल । 29 S ण ।
 30 S संपुडे । 31 B लवभत; S णवभतं । 32 P विहिडेइ । 33 S च । 34 B
 जिअइ, P जीयइ । 35 B इति, P इह । 36 P भणिअं । 37 S णिसुणिज्ज । 38
 B उ, P इ । 39 B रूवत्थ । 40 B समासेण ।

ससि-सूर-दीवयाई^१ अरिष्टरूपेण पिच्छए^२ ज ज^३ ।
 त उ भणिज्जह रिष्ट पयत्थरुव^४ मुणिदेहिं ॥ ४१ ॥
 नाणांमेवविमिन्न^५ त पि ह्वे इत्थ^६ निव्वियप्पेण^७ ।
 नाणांसत्थमएण भणिज्जमाण निसामेह^८ ॥ ४२ ॥
 पक्खालिऊण देह सियवत्थंविळेवणो सियाहरणो ।
 पुज्जित्ता जिणनाह^९ अहिमतिअ निर्यमुह पच्छा ॥ ४३ ॥

ॐ ह्रीं नमो^{१०} अरहताण^{११} कमळे २ विमळे २ उवर^{१२} देवी(वि)
 इटिमिटि^{१३} पुल्लिविनी^{१४}(नि) स्वाहा ॥

इअ^{१५} मतेण^{१६} मतिय^{१७} निर्यवयण एयवीस^{१८} वाराओ ।
 पुण^{१९} जोएउ पयत्थ^{२०} रिष्ट जिणसासणे भणियं^{२१} ॥ ४४ ॥
 एको^{२२} वि जए चदो बहुविहरुवेहिं^{२३} जो नियच्छेइ^{२४} ।
 छिहोइ^{२५} तस्स आऊ इगवरिसं होइ निव्वमत^{२६} ॥ ४५ ॥

असि-सूर्य-दीपकादीनरिष्टरूपेण पश्यति सं यम् ।

वस्तु मण्यते रिष्ट पदार्थरूपं मुनीन्द्रैः ॥ ४१ ॥

नानामेवविमिन्नं तदपि मवेद्यत्र विर्विकल्पेन ।

नानासाक्षमतेन मण्यमार्गं सिद्धामयत ॥ ४२ ॥

महास्य देह सितवक्त्रविलेपनः सितामरणः ।

पूजयित्वा जिननाथमभिमन्त्र्य निर्यमुहं पश्चात् ॥ ४३ ॥

ॐ ह्रीं नमो अरहस्ताण कमळे २ विमळे २ उवर देवि इटिमिटि पुल्लिविनि स्वाहा ॥

इति मन्त्रेण मन्त्रयित्वा निर्यवयनमेकविंशतिवारम् ।

पुनः पश्यतु पदत्वं रिष्ट जिनसासने भणितम् ॥ ४४ ॥

एकोऽपि जगति चन्द्रो बहुविभरूपैर्यः पश्यति ।

छिद्रौषं तस्मापुरेकवर्षं भवति निर्भाण्यम् ॥ ४५ ॥

1 S दीवयादी । 2 S पिच्छए । 3 P S जि । 4 S रुवे । 5 S वाया ।
 6 S मेव । 7 S विमिन्नं । 8 S एण । 9 B निव्वियप्पेण । S निव्वियप्पेण ।
 10 S वाया । 11 S निसामेह । 12 B सितवत्थवत्थविं । 13 B सित्ता । 14 S
 वाई । 15 B निज । S विज । 16 S नमो । 17 B अरिहंताणं । 18 S उवरे ।
 19 S अरहताणमिति । 20 S पुल्लिविनी । 21 P इय । S इह । 22 S मतेण । 23 B
 मतिज । S व मतिज । 24 B निज । S विज । 25 P एयवीस । 26 S उवतु । 27
 S पश्यति । 28 P मतिजं । 29 P इहो । 30 S रुवेण । 31 B निर्यवयतु । S
 निर्यवयतुः । 32 S छिहोइ । 33 B निर्भाण्योः P निर्भाण्ये ।

तह सूरस्स य विंबं^१ णिएइ^२ छिइं^३ अणेयंरूवेहिं ।
 तस्स भणिज्जइ आज वरिसेगं सत्थइत्तेहिं ॥ ४६ ॥
 रवि-चंदं^४ तह^५ तारा विच्छाया बहुविहा य छिइं^६ य ।
 जो णियइ^७ तस्स भणियं^८ वरिसेगं जीविअं^९ इत्थं^{१०} ॥ ४७ ॥
 दीवयसिहा हु एगा^{११} अणेगंरूवा हु जो णियच्छेइ^{१२} ।
 तस्स लहु होइ मरणं किं बहुणा इह^{१३} पलावेण ॥ ४८ ॥
 उत्तमदुमं हि^{१४} पिच्छइ हिमदह्मिवाणलेण^{१५} वा नूणं^{१६} ।
 लहु होइ तस्स मरणं पयंपियं^{१७} मुणिवरिंदेहिं ॥ ४९ ॥
 सत्त दिणाइं णियच्छइ^{१८} रवि-ससि-ताराण जो सुहं^{१९} विंबं ।
 भममाणं तस्साऊ^{२०} होइ तिमासं नं^{२१} संदेहो^{२२} ॥ ५० ॥
 रवि-चंदाणं पिच्छइ^{२३} चउ(ऊ)सु^{२४} विदिसासु चारि^{२५} विंवाइं ।
 चउघडिआ^{२६} चउदिणाइं^{२७} चउदिसं तह^{२८} य चउछिइं^{२९} ॥ ५१ ॥

तथा सूर्यस्य च बिम्बं पश्यति छैद्रमनेकरूपैः ।

तस्य भण्यत आयुर्वर्षेकं शास्त्रविद्भिः ॥ ४६ ॥

रवि-चन्द्रौ तथा तारा विच्छायान् बहुविधांश्च छैद्रांश्च ।

यः पश्यति तस्य भणितं वर्षेकं जीवितमत्र ॥ ४७ ॥

दीपकशिखां खल्वेकामनेकरूपां खलु यः पश्यति ।

तस्य लघु भवति मरणं किं बहुनेह प्रलापेन ॥ ४८ ॥

उत्तमदुमं हि पश्यति हिमदग्धमिवानलेन वा नूतम् ।

लघु भवति तस्य मरणं प्रजल्पितं मुनिवरेन्द्रैः ॥ ४९ ॥

सप्त दिनानि पश्यति रवि-शशि-ताराणां यः शुभं बिम्बम् ।

भ्रमन्तं तस्यायुर्भवति त्रीन् मासान्न सन्देहः ॥ ५० ॥

रवि-चन्द्रयोः पश्यति चतसृषु विदिक्षु चत्वारि बिम्बानि ।

चतस्रो घटिकाश्चत्वारि दिनानि चतसृषु दिक्षु तथा च चत्वारि छिद्राणि ॥५१॥

1. B विंबे । 2 P निएइ, S णियेइ । 3 B P छिइ । 4 B अणेअं । 5 S
 रविचद । 6 S तहा । 7 B P छिइइ । 8 B नियइ, P णिअइ । 9 B, भणियं ।
 10 S जीविय । 11 S एत्थं । 12 B एगा, S एया । 13 S अणेयं । 14 B
 निअच्छेइ, P नियच्छेइ । 15 P अइ । 16 S उत्तमं । 17 B ण, S it is
 missing, 18 S हिमदहं । 19 B मवां, S दह्वां । 20 P नलेण । 21 S
 नूणं । 22 B पयंपियं । 23 B निअच्छइ, P नियच्छइ । 24 S सिह । 25 S
 तस्साऊ । 26 B नस्यि; S ण । 27 S संदेहे । 28 S पेच्छइ । 29 B चउस, S
 चउसु । 30 P चउर । 31 P वडिय, S वडिय उ । 32 S दिण्णइ । 33 S
 यहा । 34 B P चउछिइ ।

मज्झम्मि तहां छिद्दु मासेकं छसिं तह य जुगळं च ।
 अहं कमसो सो जीवह दह दिवहाहं पबोवर्वा (य पव वा) ॥ ५२ ॥
 बहुच्छिद्दुं निववतं रवि-ससि-रिषं निवच्छपं जो हु ।
 भूमिप तस्साक वारसं दिवहाहं निदिदो ॥ ५३ ॥
 ताराओ रवि-चव नीलं पिच्छेहं जो हु तस्साकं ।
 दिवहं चउकं दिदो इयं भणिकं मुणिवरिंदेहि ॥ ५४ ॥
 धूमायंतं पिच्छहं रवि-ससि-रिषं च अहव पजळत ।
 सो छह दिणाहं जीवह जल-रुहिर विवहं पमुचतं ॥ ५५ ॥
 चव(ससि)सुराण(ण) पिच्छहं कळळरेहं च मज्झदेसंमिं ।
 सो जीवह छम्मासं सिद्ध सत्थाणुसारेण ॥ ५६ ॥
 भिन्नं सरैहिं पिच्छहं रवि-ससि-रिषं च अहव खळं च ।
 तस्स छम्मासं(भास)भाक इजं सिद्ध पुबपुरिसेहिं ॥ ५७ ॥

मध्ये तथा छिद्दं मासेकं पडिति तथा च जुगळं च ।
 यथाक्रमतः स जीवति दस दिवसांश्च परं वा ॥ ५२ ॥
 बहुच्छिद्दु निपतन्त रवि-क्षक्षिभिन्वं पश्यति यः लडु ।
 भूम्यां तस्माद्युद्धांस दिवसाभिर्विष्टम् ॥ ५३ ॥
 तथा रवि चन्द्रो नीलो पश्यति यः लडु तस्मातुः ।
 विवसचतुष्क विष्टमिति मणितं मुनिवरेन्द्रैः ॥ ५४ ॥
 धूमायन्त पश्यति रवि-क्षक्षिभिन्वं चाथवा प्रन्वसन्वम् ।
 स पव विनानि जीवति जल-रुधिर एव प्रमुच्यन्तम् ॥ ५५ ॥
 क्षक्षि-सूर्ययोः पश्यति कळळरेलामिव मध्यदेशे ।
 स जीवति पण्मासान्छिद्दं क्षास्त्रानुसारेण ॥ ५६ ॥
 भिन्नं सरैः पश्यति रवि-क्षक्षिभिन्वं चाथवा खण्डं च ।
 तस्म पण्मासानानुसिति शिष्ट पूर्वपुरुषैः ॥ ५७ ॥

1 B P छो । 2 B मासेक, P मासि । 3 B छि । 4 P जुगळं । 5 B
 अहं । 6 B कसो । 7 S दिवहाह । 8 B पबोवर्वा, S पबोवर्वा । 9 P
 बहुच्छिद्दुं, S बहुच्छिद्दुं । 10 S निववतं । 11 S रिषं । 12 S विदच्छपं । 13 S
 जो हु । 14 B P दिनाहं । 15 P निदिदो, S निदिदो । 16 S ताराओ । 17 S
 नीलं । 18 B पिच्छहं । 19 B P तस्साके । 20 P दिवहाहं । 21 S चउकं ।
 22 B इयं । 23 S भणिकं । 24 S धूमायंतं । 25 S रिषं । 26 B विव
 म्मासं । 27 B P दिनाहं । 28 B जल-रुधिर, S विव । 29 S प्रमुच्यते । 30 S
 कळळरेहं । 31 B अहव । 32 S अहव । 33 S विव । 34 B P खण्डं ।
 35 B च । S च । 36 P पण्मासतः । 37 S इव ।

पभणेइ निसा^१ दिअहं^२ दिअहं^३ रयणी^४ हु जो पयंपेइ^५ ।
 तस्स लहु होइ मरणं किं बहुणा इयं^६ वियप्पेहिं^७ ॥ ५८ ॥
 दिव्वसिही पजलतो^८ न^९ मुणइ पभणेइ सीयलो^{१०} एसो ।
 सो मरइ तंमि^{११} काले जइ रक्खइ तियसंगाहो^{१२} वि ॥ ५९ ॥
 कुच्चस्सु^{१४}वरिम्मि^{१५} जलं दीयंतं^{१६} दिणं(णं)^{१७}तयं^{१८} च^{१९} परिसुसइ ।
 सो जीवइ सत्तदिणं किण्हे^{१९} सुक्कम्मि^{२०} विवरीए ॥ ६० ॥
 *भरिज्जण तंदुलानां^{२१} रज्जइ कूरं^{२२} [य] अंजली तस्स ।
 ङ्गणे^{२३} अहिआपुण्णं^{२४} (ण्णे) जइ भत्तो होइ लहु^{२५} मच्चू^{२६} ॥ ६१ ॥
 भोजणं-सयण-गिहे^{२७} वा हङ्गं मिलहंति^{२८} जस्स रिट्ठाज्ज^{२९} ।
 धावंति^{३१} हु गहिण्णं^{३२} कुणंति गेहं व^{३३} लहु^{३४}मच्चू ॥ ६२ ॥
 †अहिमंतिज्जण सुत्तं चलणं मविज्जण तेण संझाए ।
 पुणरवि पहायमविए^{३५} ङ्गणे सुत्तम्मि^{३६} जियइ^{३७} मासिक्कं ॥ ६३ ॥

प्रभणति निशां दिवसं दिवसं रजनीं खलु यः प्रजल्पति ।

तस्य लघु भवति मरणं किं बहुनेति विकल्पैः ॥ ५८ ॥

दिव्यशिखिनं प्रज्वलन्तं न जानाति प्रभणति शीतल एषः ।

स म्रियते तस्मिन् काले यदि रक्षति त्रिदशनाथोऽपि ॥ ५९ ॥

कूर्चस्योपरि जलं दीयमानं दिनत्रयं च परिशुष्यति ।

स जीवति सप्त दिनानि कृष्णे शुक्ले विपरीतम् ॥ ६० ॥

भृत्वा तण्डुलानां रध्यते कुरं चाञ्जलिं तस्य ।

ऊनोऽधिकपूरुणो यदि भक्तो भवति लघु मृत्युः ॥ ६१ ॥

भोजन-शयन-गृहेषु वाऽस्थि मुञ्चन्ति यस्य रिष्टायुः ।

धावन्ति खलु गृहितेन कुर्वन्ति गेहं वा लघुमृत्यु ॥ ६२ ॥

अमिमन्त्र्य सूत्रं चरणं मापयित्वा तेन सन्ध्यायाम् ।

पुनरपि प्रभातमापित ऊने सूत्रे जीवति मासैकम् ॥ ६३ ॥

-- 1 S गिसा । 2 S दियहं । 3 P दियहं, S रयणी । 4 S दियह । 5 B पयंपेइ ।
 6 P इअ । 7 B विअप्पेहिं । 8 B S पजलतो । 9 S ण । 10 B सीअलो ।
 11 S वम्मि । 12 B तिअसं । 13 P नाहो । 14 S कुच्चसुं । 15 P उवरम्मि ।
 16 B दिअंतं । 17 S दिणत्तयं । 18 S च य । 19 B किण्हे, P किण्हे । 20 P
 सुक्कम्मि । * This verse is numbered twice in B 21 B तंदुलानां । 22 B
 P कूरं । 23 S ङ्गण । 24 P अहिआपुण्णं, S अहिया पूणं । 25 S कु । 26 P सुच्चू,
 S मच्च । 27 S भोजणं । 28 S सयणम्मि इ । 29 S मेहंति । 30 B रिट्ठाज्ज;
 S रिट्ठा । 31 B धावन्ति । 32 P गहिण्णं, S गहिण्णं । 33 B व; S it is missing
 34 B लहु; S लहुं । † The second half of this verse is metrically
 defective. See Notes. 35 S मज्जे । 36 B सुत्तम्मि । 37 B जीअइ ।

असिर्य सिर्य-रक्त-पीया वसणा अन्नस्त^१ अप्पणो अहवा ।
 पेच्छइ^२ वप्पणयमि^३ य^४ लहुमरण तस्स निदिट्ठ^५ ॥ ६४ ॥
 बीआए^६ ससिर्बिण णिअइ^७ तिसंग^८ च सिंगपरिहीणं ।
 उवरम्मि^९ भूमछाप^{१०} अहखड सो न^{११} जीवेइ ॥ ६५ ॥
 अहव मयकविहीण मल्लिण^{१२} चव च^{१३} पुरिससारिच्छ ।
 सो जिअइ^{१४} मासमेग^{१५} इय^{१६} दिट्ठ पुवसूरीहिं ॥ ६६ ॥
 एवविइ^{१७} तु भणिय^{१८} रिट्ठं पुवागमाणुसारेण^{१९} ।
 सुपयत्थ^{२०} निमुणिल्लउ^{२१} इण्हि^{२२} रूपत्थंवररिट्ठ^{२३} ॥ ६७ ॥
 दीसेइ जत्थ रूप रूपत्थ त तु भण्णए^{२४} रिट्ठ ।
 त पि इ^{२५} अणेयमेय^{२६} कहिअमाण निसामेइ^{२७} ॥ ६८ ॥
 छायापुरिसं सुमिण पबक्खं तइ य लिंगनिदिट्ठ^{२८} ।
 पण्हंगाय पुण भणिय^{२९} रिट्ठ रिट्ठागमजेहिं^{३०} ॥ ६९ ॥

असिर-सिर-रक्त-पीयात् वसनानन्म्यस्यात्मनोऽपवा ।
 पश्यति वर्षणे च लघुमरणं तस्य निर्विष्टम् ॥ ६४ ॥
 द्वितीयायां क्षणिविन्ध पश्यति त्रिभूतं च भूतपरिहीनम् ।
 उपरि भूमच्छायामहखण्डं च न जीवति ॥ ६५ ॥
 अथवा भूगाहविहीन मल्लिन चन्द्रं च पुरुषसदृशम् ।
 स जीवति मासमेकमिति विष्टं पूर्वसूरिभिः ॥ ६६ ॥
 एवंविधं तु भणितं रिष्टं पूर्वागमाणुसारेण ।
 सुपदत्तं निभूयतामिदानीं रूपकवररिष्टम् ॥ ६७ ॥
 दृश्यते यत्र रूप रूपत्वं तद्गु भण्यते रिष्टम् ।
 तदपि स्वत्वेकभेदं कथ्यमानं निसामय ॥ ६८ ॥
 छायापुरुषः स्वप्नः प्रज्ञां तथा च लिङ्गनिर्विष्टम् ।
 प्रज्ञातं पुनर्भणिव रिष्टं रिष्टागमजेः ॥ ६९ ॥

1 B असीवः, S असीवः । 2 B असीवः । 3 S अन्नस्तः । 4 B रिच्छेइ, P रिच्छइ । 5 B वप्पणयमि, P वप्पणयमि । 6 B य । 7 S निर्विष्टः । 8 S दीवाए । 9 P निवइ, S निवइ । 10 S तिसंगः । 11 B संगः । 12 P उवरम्मि । 13 P भूमच्छापं । 14 S च । 15 B निक्खं, S मसिर्बः । 16 B च । 17 P जीवेइ, S जीवइ । 18 B मेगः, S इय । 19 B इय । 20 S एवंविष्टः । 21 P भणियं । 22 S पुवागमाणुसारेण । 3 P सुपयत्थं । 24 B निमुणिल्लउ, S निमुणिल्लउ । 25 P इण्हि, S एण्हि । 26 B रूपत्थं । 27 B वररिट्ठं । 28 P भण्यते, S मणियं । 29 B इ । 30 B रिट्ठं च, P रिट्ठं च । 31 S निसामेइ । 32 S निर्विष्टं । 33 B पण्हंगाय, P पण्हंगाय । 34 P भणियं । 35 S रिट्ठागमजेहिं ।

पक्खालिज्ज^१ देहं सिअ^२वच्छादीहिं^३ भूसिओ^४ सम्मं ।
 एगंतम्मि^५ नियच्छउ^६ छाया मंतेवि^७ नियअंगं ॥ ७० ॥
 * ॐ ह्रीं रक्ते^९ २ रक्तप्रिये सिंहमस्तकसमारूढे^{१०} कूष्मांडीदेवि मम
 शरीरे^{११} अवतर^{१२} २ छायां सत्यां कुरु २ ह्रीं स्वाहा ॥
 इय^{१४} मंतिअ^{१५} सवंगो मंती जोएउ^{१६} तत्थ वरछाया^{१७} ।
 सुहदियहे पुवण्हे^{१७} जलहर-पवणेण परिहीणो ॥ ७१ ॥
 समसुद्धभूमिएसे^{१८} जल^{१९}-तुस-अंगार-चम्मपरिहीणे ।
 इअर^{२०}च्छायारहिए तिररण^{२१}सुद्धीए^{२२} जोएह ॥ ७२ ॥
 नियछायं^{२३} (या) परछाया^{२४} छायापुरिसं च तिविहछाया वि^{२५} ।
 नायवा^{२६} सा पयडा जहागमं निविअप्पेण ॥ ७३ ॥
 जा नर^{२८}शरीरछाया^{२९} जोइज्जह तत्थ इय^{३०}विहाणेण ।
 सा भणिआ^{३१} निअछाया^{३२} निअमा^{३३} सत्थ^{३४}त्थदरिसीहिं ॥ ७४ ॥

प्रक्षाल्य देहं सितवस्त्रादिभिर्भूषितः सम्यक् ।

एकान्ते पश्यतु छायां मन्त्रयित्वा निजाङ्गम् ॥ ७० ॥

ॐ ह्रीं रक्ते २ रक्तप्रिये सिंहमस्तकसमारूढे कूष्माण्डीदेवि मम शरीरे अवतर २
 छायां सत्यां कुरु २ ह्रीं स्वाहा ॥

इति मन्त्रयित्वा सर्वाङ्गं मन्त्री पश्यतु तत्र वरच्छायाम् ।

शुभदिवसे पूर्वाह्ने जलधर-पवनेन परिहीनः ॥ ७१ ॥

समशुद्धभूमिदेशे जल-तुष-अङ्गार-चर्मपरिहीने ।

इतरच्छायारहिते त्रिकरणशुद्ध्या पश्यत ॥ ७२ ॥

निजच्छाया परच्छाया छायापुरुषश्च त्रिविधच्छायाऽपि ।

ज्ञातव्या सा प्रकटा यथागमं निर्विकल्पेन ॥ ७३ ॥

या नरशरीरच्छाया दृश्यते तत्रेदंविधानेन ।

सा भणिता निजच्छाया नियमेन शास्त्रार्थदर्शिभिः ॥ ७४ ॥

1 S पक्खालिज्ज । 2 S तिय । 3 P °वच्छाद्देहिं; S °वच्छाहिनवर । 4 B भूसिउ ।
 5 B एगंतम्मि, S एयतम्मि । 6 B निअच्छउ, S गियच्छउ । 7 P मंतेण । 8 B निअ^२;
 S गिय^२ । * In S this mantra has been considered and numbered
 as a verse. 9 S it is missing 10 S °कमारूढे । 11 P S शरीरे । 12 B
 P अवतर is only once here 13 B इअ । 14 S मतिय । 15 B जोए ।
 16 B P °च्छायं । 17 P पुवण्हे । 18 B P °एसे । 19 P जल^{१९} । 20 S
 इयर^{२०} । 21 P °च्छायाह^{२१} । 22 P तिररण^{२१}, S तियरण^{२१} । 23 P °सुद्धीह । 24 P
 गियच्छाय, S गियछायं । 25 P °च्छाय, S °छायं । 26 B P °च्छायंमि । 27 S
 नायवा । 28 P जाअ^{२८}, S जा गर^{२८} । 29 P °च्छाया । 30 B एअ^{३०} । 31 B
 भणिआ । 32 P तियच्छाया, S गियछाया । 33 P नियमा, S कहिया । 34 S सुत्तत्थ^{३४} ।

†जह् आउरो' ण' पिच्छह्' गियछाया' तत्प संठिओ णूण' ।
 ता' जीवह् वह् दियहे' इय मणिय सयलवरिसीहिं ॥ ७५ ॥
 दो ञ्छाया' हु' गियच्छह्' बुद्धि' दिणे होह' तस्स वरजीय' ।
 अत्तच्छाय पिच्छह्' तस्स विजाणेह् दो दियह' ॥ ७६ ॥
 जस्स न' पिच्छह' छाया मती' वि य' सणियच्छमाणो' वि ।
 तस्स ह्वह' वरजीयं पमीदिण किं वियप्पेण' ॥ ७७ ॥
 वसह-करि-कार्य-रासह-

महिसी(सं)हयजी(जे)[हिं य] विविहरूपेहिं ।
 जो पिच्छह' निअछाया' छहु मरण तस्स जाणेह ॥ ७८ ॥
 अह पिच्छह' निअछाय' अहोमुह' परमुह व विविहत्तं' ।
 तस्स छहु होह मरण निर्दिह' सत्थहत्तेहिं ॥ ७९ ॥

वधात्तरो न पश्यति निअच्छायां तत्र संखितो नूनम् ।
 ठहिं जीवति वस विवसानीति मणितं सक्कहत्तिभिः ॥ ७५ ॥
 द्वे छाये लसु पश्यति द्वे दिने भवति तस्य वरजीवम् ।
 अर्थच्छायां पश्यति तस्य विजानीत द्वौ विवसौ ॥ ७६ ॥
 वस्य न पश्यति छायां मज्जपि च संपश्यन्नपि ।
 तस्य भवति वरजीवनेकस्मिन् किं विकल्पेण ॥ ७७ ॥
 इयम-करि-काह-रासम-महिप-इयबैद्य विविहरूपैः ।
 यः पश्यति निअच्छायां छधु मरणं तस्य धानीत ॥ ७८ ॥
 अथ पश्यति निअच्छायामधोमुखां परच्छुखां च विविहताम् ।
 तस्य छधु भवति मरणं निर्दिष्टं प्राक्कविद्धिः ॥ ७९ ॥

† In B this verse is not to be found. 1 S आउरो । 2 P व ।
 3 S वेच्छह । 4 P निअच्छाया । 5 P वृत्तं । 6 B S लो । 7 P विवहे ।
 8 S छाया । 9 P ह । 10 P विवच्छह । 11 S दोणिय । 12 S दोह ।
 13 P 'जीव' । 14 S वेच्छह । 15 B 'विवह' । 16 S न । 17 S वेच्छह ।
 18 B P संठी । 19 B वि य । 20 B सणियच्छमाणो, P सणियच्छमाणो । 21 S
 ह्वे । 22 B वृत्तं, S पृ' । 23 B विवप्पेण । 24 P 'अस' । 25 B 'महि'
 सोव' । 26 B 'हवजी' । 27 S वेच्छह । 28 P निअच्छाया, S निअच्छाया ।
 29 S वेच्छह । 30 P निअच्छाया, S निअछायं । 31 B अहोमुह, P अहोमुह ।
 32 P विविहत्तं । 33 S निर्दिह ।

धूमंतं पञ्जलंतं¹ छायाविंबं नियच्छए² जो हु ।
 तह य कवंधं³ पिच्छइ⁴ लहु मरणं तस्स नियमेण⁵ ॥ ८० ॥
 नीला⁶ पीया⁷ किण्हा⁸ अह रत्ता जो णिअच्छए छाया ।
 दियहतयं⁹ च चउक्कं पणगं¹⁰ च छरत्तियं¹¹ तस्स ॥ ८१ ॥
 जो णियछायाविंबं¹² कट्टिज्जंतं निएइ¹³ पुरिसेहिं ।
 कसणेहिं¹⁴ तस्साज्ज¹⁵ एगदिणं होइ णिअमंतं¹⁷ ॥ ८२ ॥
 सर-सूल-सव्वलेहिं¹⁸ य¹⁹ कौतं-णाराय-छुरिअभिन्नं²² वा ।
 छिन्नं²³ खग्गाईहिं²⁴ अ²⁵ *कयचुण्णं²⁶ मुग्गराईहिं²⁷ ॥ ८३ ॥
 सो जियइ²⁸ सत्त दियहा²⁹ छायाविंबे(वं)³⁰ णियच्छए³¹ पूणं³² ।
 रोवंतं जो पिच्छइ³³ लहु मरणं तस्स णिदिट्ठं³⁴ ॥ ८४ ॥
 इदि³⁵ भणिया³⁶ णियछाया³⁷ परछाया³⁸ विअ³⁹ हवेइ नियरूवां ।
 किंतु विसेसो दीसइ जो सिट्ठो सत्थइत्तेहिं ॥ ८५ ॥

धूमायन्तं प्रज्वलन्तं छायाविम्बं पश्यति यः खलु ।
 तथा च कवन्धं प्रेक्षते लघु मरणं तस्य नियमेन ॥ ८० ॥
 नीलां पीतां कृष्णामथ रक्तां यः पश्यति छायाम् ।
 दिवसत्रयं च चतुष्कं पञ्चकं च षड्त्रिकं तस्य ॥ ८१ ॥
 यो निजच्छायाविम्बं कृत्यमानं पश्यति पुरुषैः ।
 कृष्णैस्तस्यायुरेकदिनं भवति निर्भ्रान्तम् ॥ ८२ ॥
 शर-शूल-सर्वलाभिश्च कुन्त-नाराच-च्छुरिभिर्भिन्नं वा ।
 छिन्नं खग्गादिभिश्च कृतचूर्णं मुद्गरादिभिः ॥ ८३ ॥
 स जीवति सप्तदिवसांश्छायाविम्बं पश्यति नूनम् ।
 रुदन्तं यः प्रेक्षते लघु मरणं तस्य निर्दिष्टम् ॥ ८४ ॥
 इति भणिता निजच्छाया परच्छायाऽपि च भवति निजरूपा ।
 किन्तु विशेषो दृश्यते यः शिष्टः शास्त्रविद्भिः ॥ ८५ ॥

1 B पञ्जलत । 2 B निअच्छए, S णियच्छये । 3 S कवधे । 4 S पेच्छइ ।
 5 B निअमेण, S णियमेण । 6 S नीला । 7 B पीया । 8 P किण्हा । 9 B
 ट्टिअहतय, S दियहतय । 10 S पुणय । 11 B छरत्तिय, S छयरत्तय । 12 B निअ-
 छायाविंब; P नियच्छायाविंबं । 13 P निएहिं, S णिएहिं । 14 B कसणेहिं अ;
 S कसणेहिं । 15 S तस्साज्ज । 16 B एअ°, S एय° । 17 B P निअमंतो ।
 18 B S अन्वलेहि । 19 B अ । 20 B कुत°, S सुकौत° । 21 P अछुरिअभिं ।
 22 S अभिण्ण । 23 B छिण्णं । 24 P S खग्गाइहिं । 25 S या । * From
 this onwards, some thirteen verses are missing in B. 26 P अचुन्नं ।
 27 S मुग्गराईहिं । 28 P जीयइ । 29 P दियहे । 30 P छायाविंबे । 31 P
 नियच्छए । 32 P नूणं । 33 S पेच्छइ । 34 P निदिट्ठं । 35 P इइ । 36 P
 भणिया । 37 P अछाया । 38 P अछाया । 39 S जा विय । 40 S इयरूवां ।

अहिरूपो हि जुषाणो कृणाहियमाणवज्जिओ णूणं ।
 पक्खालाविय वेहे(०हं) लेविज्जइ सेयगघेणं ॥ ८६ ॥
 *अहिमसिक्कण वेहं पुव्वत्थमहीयलम्मिं घरपुरिसां ।
 वसेह तस्स छायां परिक्कण भाउरस्सेहं ॥ ८७ ॥
 ठिंका अहवइ अदा अहोमुहा परमुहा हुं जइ छायां ।
 पिक्ख(०च्छे)इं आउरो सो वो दिपहा जियइं गिम्मतो ॥ ८८ ॥
 हसमाणा रोयती घायती एयचरण-इगहत्स्या ।
 कर्णविहारेहिं रहिआ परिहीणा जाणु-वाहेहिं ॥ ८९ ॥
 कडि सिर-नासाहीणां कर-चरणविवज्जिया तथा चैव ।
 रुहिर-वस-त्तेहं-यूय मुंचतीं अहव सखिल वा ॥ ९० ॥
 अहवइ अग्गिंफुलिंणे मुंचतीं जो गिएइं परछायाम् ।
 तस्स कुणित्थइं एव आपस सत्थदिट्ठीए ॥ ९१ ॥

अहिरूपो हि जुषोनाधिक्रामवर्जितो मृतम् ।
 प्रघास्य वेहं सिप्यते श्वेतगन्धेन ॥ ८६ ॥
 अभिमस्य वेहं पूर्वस्थमहीयते वरपुरियाः ।
 वसेयत तस्य छायां भूत्वाऽऽपुरायेह ॥ ८७ ॥
 बन्धनयवाऽर्धामधोमुखां पराहमुखां ललु पविच्छायाम् ।
 परयत्नात्तुः स द्वौ विवसौ बीवसि निर्भ्रान्तः ॥ ८८ ॥
 हसन्ती रुवती घावन्तीनेकचरणानेकहत्स्याम् ।
 कर्णविहारे रहितां परिहीनां जालु-वाह्वभिः ॥ ८९ ॥
 कडि-सिरस्-नासाहीनां कर-चरणविवर्जितां तथा चैव ।
 रुहिर-वस-त्तेह-यूयानि मुञ्चन्तीमयवा सखिलं वा ॥ ९० ॥
 अथवाऽभिस्फुलिंणम् मुञ्चन्ती यः पश्यति परच्छायाम् ।
 तस्य कुरुवैवमत्सेहं सास्यच्छाम् ॥ ९१ ॥

1 P वृहं । * In P this verse is doubly numbered as 85 2 P
 पुन्युचमहिवर्जितम् । 3 S भुतो । 4 P च्छाया । 5 S भाउरस्सेहं । † In P this
 verse is numbered as 87 6 S it is missing 7 P च्छाया । 8 S वेवइ ।
 9 S कइता । 10 P वा । 11 P बीवइ । 12 P निर्भ्रान्तो । 13 P कव ।
 14 P विहारेहिं । 15 S वाहेहिं । 16 S नाहीयो । 17 S चव । 18 P विहं ।
 19 P मुंचती । 20 P वसि is missing 21 P कुणित्थेहिं । 22 S मुंचती ।
 23 S वा । 24 P गिएइं । 25 P च्छाया । 26 S कुरुवइ ।

हसमाणीह^१ छमासं दो दियहा तह य तिणिण^२ चत्तारि ।
 दो इग^३ वरिस छमासं^४ एगदिणं दुन्नि^५ वरिसाहं^६ ॥ ९२ ॥
 दो दियहा य^७ दिणदं छम्मासा ती(ते^०)सु पवर^८ठाणेसु^{१०} ।
 एयं^{११} दो तिणिण^{१२} दिणे तह य दिणदं च पंचेव^{१३} ॥ ९३ ॥
 लहुमेव तंसु दियहं^{१४} (तस्स जीयं) नायवं^{१५} एत्थ^{१६} आणुपुवीए ।
 परछायाए^{१७} णूणं^{१८} णिदिदं^{१९} मुणिवरिदेहिं^{२०} ॥ ९४ ॥
 एवंविह^{२१}परछाया^{२२} णिदिदं^{२३} विविहसत्थदिद्वीहिं^{२४} ।
 एण्हं^{२५} छायापुरिसं कहिज्जमाणं णिसामेहं^{२६} ॥ ९५ ॥
 मय-मयण-मायहीणो पुव्वविहाणेण जं^{२७} णियच्छेह ।
 मंती णियंवरछायं^{२९} छायापुरिसो हु सो होह ॥ ९६ ॥
 *समभूमियले^{३०} ठिच्चा समचरणजुओ^{३१} पलंबभुअजुअलो^{३२} ।
 बाहारहिए घम्मे^{३४} विवज्जिए खुदजंतूहिं^{३५} ॥ ९७ ॥

हसन्त्यां षण्मासान् द्वौ दिवसौ तथा च त्रींश्चतुरः ।

द्व एकवर्ष षण्मासानेकदिनं द्वे वर्षे ॥ ९२ ॥

द्वौ दिवसौ च दिनाष्टकं षण्मासांस्तेषु प्रवरस्थानेषु ।

एकं द्वे त्रीणि दिनानि तथा च दिनार्थं च पञ्चैव ॥ ९३ ॥

लघ्वेव तस्य जीवितं ज्ञातव्यमत्रानुपूर्व्या ।

परच्छायायां नूनं निर्दिष्टं मुनिवरेन्द्रैः ॥ ९४ ॥

एवंविधपरच्छाया निर्दिष्टा विविधशास्त्रदृष्टिभिः ।

इदानीं छायापुरुषं कथ्यमानं निशामयत ॥ ९५ ॥

मद-मदन-मायाहीनः पूर्वविधानेन यां पश्यति ।

मञ्जी निजवरच्छायां छायापुरुषः खलु स भवति ॥ ९६ ॥

समभूमितले स्थित्वा समचरणयुगः प्रलम्बभुजयुगलः ।

बाधारहिते घर्मे विवर्जिते क्षुद्रजन्तुभिः ॥ ९७ ॥

1 S हसमाणए । 2 P तिन्नि । 3 S इग । 4 S छमासं । 5 S एयं ।
 6 S दोणि । 7 S वरिसाह । 8 S ज । 9 S पवर । 10 S ञ्छाणेसु । 11 P
 एयं । 12 P तिन्नि । 13 S पंच वा । 14 S सुदियहे । 15 S णेयच्च । 16 P
 इत्थ । 17 P ञ्छायाए । 18 P नून । 19 P निर्दिदं । 20 S वरिदेहिं ।
 21 P एवविह । 22 P ञ्छाया । 23 P निर्दिदं । 24 P दिद्वीए । 25 P इहिं ।
 26 P णिसामेह । 27 S ज । 28 P णियं । 29 P ञ्छाय । * The gap of
 thirteen verses in B stops here and the verses regularly begin in
 B from this onwards. 30 B कयमिले । 31 B समचरणजुव, S समचरणजुव ।
 32 S लेवभुवजुमवलो । 33 S बाहा । 34 B घम्मे । 35 S खुदजंतूहि ।

अहिरुयो हि पुषाणो कणाद्विपमाणवज्रिओ णूणं ।
 पयस्त्रालाखिय देहे(हं) लेविज्जइ सेयगघेण ॥ ८६ ॥
 *अहिमतिरुण देहं पुषस्थमहीपलम्मिं वरपुरिसां ।
 दसेइ तस्स छायां घरिऊण आठरस्सेहं ॥ ८७ ॥
 षंका अहवइ अद्दा अद्दोमुहा परमुहा हुं जइ छायां ।
 पिच्छ(च्छे)इं आठरो सो दो दिवहा जियइं गिन्मतो ८८
 इसमाणा रोवती घायती एयचरण-इगइत्था ।
 कपर्णेविहुरेदिं रहिआ परिहीणा जाणु-बाहेहिं ॥ ८९ ॥
 कटि-सिर-नासाहीणां कर-चरणविबज्रिया तथा वेइ ।
 रुहिर-वस-सेहं-पूय मुचतीं अहव सल्लि वा ॥ ९० ॥
 अहवइ अग्निंफुलिगे मुचतीं जो गिणइ परछायां ।
 तस्स कुण्डिज्जइ एव आपसं सत्पदिट्ठीए ॥ ९१ ॥

अतिरूपो हि पुषोनापिकमानवर्जियो मूमम् ।
 मदास्य इह लिप्यते येतगन्धेन ॥ ८६ ॥
 अहिमत्स्य देहं पूर्णस्ममहीतले वरपुरुपाः ।
 दर्शयत तस्य छायां वृत्त्वाऽऽपुरायेह ॥ ८७ ॥
 बभ्रमयवाऽर्धमधोमुक्तां पराङ्मुक्तां खलु यद्विच्छायाम् ।
 परप्रभातुरः स शो विवसौ धीवति निर्भान्तः ॥ ८८ ॥
 इसतीं रुवतीं भावन्तीमेकचरणामेकइत्थाम् ।
 कर्णविहुरे रहितां परिहीन्तां बालु-बाहुभिः ॥ ८९ ॥
 कटि-सिरसु-नासाहीनां कर चरणविबर्जितां तथा वेइ ।
 रुहिर-वस-सेह-पूयानि मुञ्जन्तीमयवा सल्लिं वा ॥ ९० ॥
 जयवाऽग्निस्फुलिगाम् मुञ्जन्तीं यः पश्यति परच्छायाम् ।
 तस्य कुन्तैवमादेशं प्राप्स्यत्प्रा ॥ ९१ ॥

1 P इये । * In P this verse is doubly numbered as 85 & P
 पुषुचमद्विबर्जि । 3 S पुषो । 4 P प्छाया । 5 S आठरसेहं । † In P this
 verse is numbered as 87 6 S it is missing 7 P प्छाया । 8 S वेइ ।
 9 S अद्दा । 10 P वा । 11 P बाहेहि । 12 P विवर्जिते । 13 P वा ।
 14 P विहुरेदि । 15 S बाहेहि । 16 S नाहीये । 17 S एव । 18 P विहुरेदि ।
 19 P मुचती । 20 P अग्नि is missing 21 P कुण्डिगेदि । 23 S मुचती ।
 23 S वा । 24 P विहुरेदि । 25 P प्छाया । 26 S इयेवइ ।

हसमाणीह^१ छमासं दो दियहा तह य तिणिण^२ चत्तारि ।
 दो इग^३ वरिस छमासं^४ एगदिणं दुन्नि^५ वरिसाहं^६ ॥ ९२ ॥
 दो दियहा य^७ दिणहं छम्मासा ती(ते^०)सु पवर^८ठाणेसु^{१०} ।
 एयं^{११} दो तिणिण^{१२} दिणे तह य दिणहं च पंचेव^{१३} ॥ ९३ ॥
 लहुमेव तंसु दियहं^{१४} (तस्स जीयं) नायवं^{१५} एत्थ^{१६} आणुपुवीए ।
 परच्छायाए^{१७} नूनं^{१८} निदिहं^{१९} मुनिवरिदेहिं^{२०} ॥ ९४ ॥
 एवंविहपरच्छाया^{२१} निदिह्वा^{२२} विविहसत्थदिट्ठीहिं^{२४} ।
 एण्हं^{२५} छायापुरिसं कहिज्जमाणं गिसामेहं^{२६} ॥ ९५ ॥
 मय-मयण-मायहीणो पुव्वविहाणेण जं^{२७} णियच्छेह ।
 मंती णियंवरछायं^{२८} छायापुरिसो ह्ण सो होइ ॥ ९६ ॥
 *समभूमियले^{३०} ठिच्चा समचरणजुओ^{३१} पलंभवुअजुअलो^{३२} ।
 बाहारहिण्ण घम्मे^{३४} विवज्जिए खुदजंतूहिं^{३५} ॥ ९७ ॥

हसन्त्यां षण्मासान् द्वौ दिवसौ तथा च त्रींश्रतुरः ।

द्व एकवर्षं षण्मासानेकदिनं द्वे वर्षे ॥ ९२ ॥

द्वौ दिवसौ च दिनाष्टकं षण्मासांस्तेषु प्रवरस्थानेषु ।

एकं द्वे त्रीणि दिनानि तथा च दिनार्धं च पञ्चैव ॥ ९३ ॥

लघ्वेव तस्य जीवितं ज्ञातव्यमत्रानुपूर्व्या ।

परच्छायायां नूनं निर्दिष्टं मुनिवरेन्द्रैः ॥ ९४ ॥

एवंविधपरच्छाया निर्दिष्टा विविधशास्त्रदृष्टिभिः ।

इदानीं छायापुरुषं कथ्यमानं निशामयत ॥ ९५ ॥

मद-मदन-मायाहीनः पूर्वविधानेन यां पश्यति ।

मन्त्री निजवरच्छायां छायापुरुषः खलु स भवति ॥ ९६ ॥

समभूमितले स्थित्वा समचरणयुगः प्रलम्बभुजयुगलः ।

बाधारहिते घर्मे विवर्जिते क्षुद्रजन्तुभिः ॥ ९७ ॥

1 S हसमाणए । 2 P तिन्नि । 3 S इग । 4 S छमासं । 5 S एयं ।
 6 S दोणि । 7 S वरिसाह । 8 S ज । 9 S पवरं । 10 S ेयाणेसु । 11 P
 एयं । 12 P तिन्नि । 13 S पच वा । 14 S सुदियहे । 15 S णेयवं । 16 P
 इत्थ । 17 P ेच्छायाए । 18 P नून । 19 P निदिह । 20 S ेवरिदेहिं ।
 21 P एवचित्थे । 22 P ेच्छाया । 23 P निदिह्वा । 24 P ेदिट्ठीए । 25 P इन्दि ।
 26 P गिसामेह । 27 S ज । 28 P तियं । 29 P ेच्छाय । * The gap of
 thirteen verses in B stops here and the verses regularly begin in
 B from this onwards. 30 B कयमिअले । 31 B समचरणजुउ, S समचरणजुव ।
 32 S लेवभूवजुमवलो । 33 S बाहा । 34 B घम्मे । 35 S सुदंजंताहि ।

नासगो' धणमज्जे गुञ्जे' चलणतदेसं-गयणयले ।
 माले' छायापुरिसं' भणिसं' सिरिजिणवारिंदेण ॥ १८ ॥
 निभछाया' गयणयले णिए' पडिभिंबिया' फुड' जाम ।
 तावधिय' सो जीवइ' दिट्ठीए' विविहसत्थाण' ॥ १९ ॥
 जइ' पिच्छइ' गयणयले छायापुंरिसं' सिरेण परिहीण ।
 जत्सस्ये जोइअइ' सो रोई' जियइ' उम्मासं ॥ १०० ॥
 चलणविहीणे दिट्ठे वरिसंतय जीविसं' ह्वे तत्स ।
 गयणीविहीणे दिट्ठे' वरिसजुअं' निविअप्पेण' ॥ १०१ ॥
 आणुविहीणे भणिसं' इगीवरिस तह य जघपरिहीणे ।
 अट्ठावीसं मासे कटिहीणे' पचवह ते वि ॥ १०२ ॥
 अट्ठेव' मुणह मासे विअर्यपरिवहिण्ण' दिट्ठेण ।
 णअत्ति'[य]निवियप्पे' छ दिवहे' शुद्धरहिण्ण ॥ १०३ ॥

मासाप्रे क्षनमध्ये शुद्धे चरणात्त्वहेस-गगनतले ।
 माले छायापुरयो भणितः श्रीमिनवरेन्द्रेण ॥ १८ ॥
 निजच्छायां गगनतले पश्यति प्रतिविम्बितां सुदं धामत् ।
 तावदेव स जीवति ह्यसा विविधआशानाम् ॥ १९ ॥
 यत्र प्रेक्षते गगनतले छायापुरं शिरसा परिहीनम् ।
 यस्मार्थे दृश्यते स योगी जीवति पम्मासम् ॥ १०० ॥
 चरणविहीने ह्ये वर्षत्रयं प्रीतिवं भवेत्तस्य ।
 नयनविहीने ह्ये वर्षयुगं निर्विकल्पेन ॥ १०१ ॥
 आणुविहीने भूमिदमेकवर्षं तथा च जघनपरिहीने ।
 अट्ठाविंशतिं मासाम् कटिहीने मज्जपन्नं जानपि ॥ १०२ ॥
 अष्टैव ज्ञानीव मासाम् हृदयपरिवर्जितेन ह्येन ।
 क्षामते च निर्विकल्पेन पद् विवसान् शुद्धरहितेन ॥ १०३ ॥

1 S असागो । 2 S गुण्डे । 3 B चरणात्त्वहेसं, S चरणात्त्वहेसं । 4 B छानि ज ।
 P य विव । 5 B छायापुरिसं, P च्छायापुरिसं । 6 S यविपं । 7 P निजच्छाया-
 S निजच्छाया । 8 P विवह । 9 B पडिभिंबिया, S पडिभिंबिया । 10 S फुड ।
 11 B तावधिय, P तावधिय । 12 B जोई, S जोह । 13 S दिट्ठीए । 14 S विवि-
 हसत्थाण । 15 S वइ । 16 S पिच्छइ । 17 P उम्मासं । 18 B सिभ, P सीवइ ।
 19 S वरिसं । 20 S जीविसं । 21 B च उज्जवणं, P उज्जवणं । 22 B वज्जह, P
 व जीवइ । 23 S सुदं । 24 S विविधवयेण । 25 S यविपं । 26 S ह्वं ।
 27 S शिरीणे । 28 S अट्ठेव । 29 S विचणं । 30 S अरिचविण्ण । 31 P
 विअत्ति, S वेइवे । 32 B विअवत्त, S विविहत्तं । 33 B विवहै, S विवहै ।

करजुअंहीणे जाणह^२ दिवह^३चउकं च^४ वाह^५हीणेण ।
दो दिवहे^६ एगंदिणं अंसयरहिण जाणेह ॥ १०४ ॥
जह दीसइ परिपुण्णं^८ अंगोवंगेहि^९ छायावरपुरिसं^{१०} ।
ता जीवइ बहुकालं इय^{११} सिट्ठं मुणिवरिदेहिं^{१२} ॥ १०५ ॥
अच्छउ जीवियं-मरणं लाहा-लाहं सुहा-सुहं तह य ।
अन्नं^{१४} पि जं जि^{१५} कजं तं जोयह^{१६} छायापुरिसम्मि ॥ १०६ ॥
एवं छायापुरिसो निर्दिट्ठो^{१७} अन्नंसत्थदिट्ठीए ।
रिट्ठं रूवं^{१९} सुमिणं^{२०} कहिज्जमाणं^{२१} निसामेह^{२२} ॥ १०७ ॥
अथ स्वप्नानि(?) ।
वाय-कफ-पित्तरहिओ^{२६} समधाज्ज^{२७} जो जवेइ^{२७} इय^{२८} मंतं ।
सुत्तो निसाए^{२९} पेच्छइ^{३०} सुमिणाइं^{३१} ताइ^{३२} पभणेमि ॥ १०८ ॥
ॐ ह्रीं पण्हसवणे क्ष्मीं स्वाहा ।
काज्जण अंगसोही सियंभूसणभूसिओ हु^{३५} भूमिए ।
जविज्जण इमं मंतं सोवउ सियंवत्थपिहियाए ॥ १०९ ॥

करयुगहीने जानीत दिवसचतुष्कं च वाहुहीनेन ।
द्वौ दिवसावेकदिनमंसकरहितेन जानीत ॥ १०४ ॥
यदि दृश्यते परिपूर्णोऽङ्गोपाङ्गैश्छायावरपुरुषः ।
तर्हि जीवति बहुकालमिति शिष्टं मुनिवरेन्द्रैः ॥ १०५ ॥
आस्तां जीवित-मरणं लाभ-अलाभं शुभ-अशुभं तथा च ।
अन्यदपि यदेव कार्यं तत्पश्यत छायापुरुषे ॥ १०६ ॥
एवं छायापुरुषो निर्दिष्टोऽन्यशास्त्रदृष्ट्या ।
रिष्टं रूपं स्वप्नं कथ्यमानं निशामयत ॥ १०७ ॥

अथ स्वप्नाः । वात-कफ-पित्तरहितः समधातुर्यो जपतीमं मन्त्रम् ।
सुप्तो निशायां पश्यति स्वप्नांस्तान् प्रमणामि ॥ १०८ ॥
ॐ ह्रीं पण्हसवणे क्ष्मीं स्वाहा ।
कृत्वाऽङ्गशुद्धिं सितमूषणभूषितः खलु भूमौ ।
जपित्वेमं मन्त्रं स्वपितु सितवस्त्रपिहितायाम् ॥ १०९ ॥

1 S करजुय° । 2 S जाणहिं । 3 B विअह° । 4 BS व । 5 B वाह°, S वाहु° ।
6 B दिअहे । 7 B एअ°, S एय° । 8 P परिपुण्णं । 9 PS अंगोवंगेहिं ।
10 B छायावरपुरिसो, S छायावरपुरिसो । 11 B अ । 12 BS वरिदेहिं । 13 B
जीविअ° । 14 S सुण । 15 B ज । 16 P जोअह, S जोय । 17 S निर्दिट्ठो ।
18 PS अत्थ° । 19 BS व; P रूव व । 20 S सुमिणं । 21 B कहिमाणं ।
22 S निसामेह । 23-24 B पित्त-कफ° । 25 S ररहितु । 26 B समधाओ; P
समधाउ । 27 S जवइ । 28 B इ, S य । 29 S निसाए । 30 BP सुमिणाइं ।
31 B पिच्छए पिच्छए, P पिच्छए । 32 B ताइ, P ताह । 33 B पण्ण°, P पण्ण° ।
34 B सिअ° । 35 S it is missing 36 S सिअ° ।

उववास-मोणजुप्तो आरंभविषयिभ्यो^१ ह^२ तद्वियहे^३ ।
 विकहा-कसायहीणो अचिच्छता तम्मि दियहम्मि^४ ॥ ११० ॥
 जाइकुसुमेहिं जविधो^५ सिम्मह मतो ह^६ वहसहस्सेहिं ।
 एव^७ च होमविधिभ्यो^८ गुग्गुल-मधुरत्तएण तु ॥ १११ ॥
 बुबिह सु होइ^९ सुमिण देवर्षकहिअ^{१०} च तह य सहज^{११} च ।
 जत्थ जविज्जह मतो देवर्षकहिअ^{१२} च^{१३} त होइ ॥ ११२ ॥
 इयरं^{१४} मतविहीण सिमिण^{१५} जं^{१६} छइइ को वि णिअमत^{१७} ।
 पितापै^{१८} परिहीण समपाठसरीरसंठाणो^{१९} ॥ ११३ ॥
 *बुबिह पि एयैरूखं कहिज्जमाण तु तं^{२०} णिसामेह^{२१} ।
 विविहागमंजुसीए समासदो^{२२} विविहभंगेहिं^{२३} ॥ ११४ ॥
 विह वरिसाणि तयद्व^{२४} उम्मासं तं^{२५} भुणेह वइ^{२६} दियइ^{२७} ।
 जइकमसो नायव^{२८} सिमिणत्थ^{२९} रयणिपइरेहिं ॥ ११५ ॥

उपवास-मौनयुक्त आरम्भविषयितः क्लृप्त तद्वियसे ।
 विकृता-कषायहीन आसित्वा तस्मिन् विषये ॥ ११० ॥
 जातिकुसुमैर्बधितः सिम्पति मधः क्लृप्त वस्त्रसहस्रैः ।
 एवं च होमविधितो गुग्गुलु-मधुरत्तयेस्तु ॥ १११ ॥
 द्विधिमस्तु भवति स्वप्नो देवताकथितश्च तथा च सहजम् ।
 यत्र जप्यते मन्त्रो देवताकथितश्च स भवति ॥ ११२ ॥
 इत्यतो मन्त्रविहीनं स्मरं वं कथते कोऽपि निर्भ्राम्यम् ।
 चिन्तया परिहीनं समपाठसरीरसंस्थानः ॥ ११३ ॥
 द्विधिमप्येकरूपं कथ्यमानं तु तं णिसामयत् ।
 विविधागमयुक्तया समासतो विविधमज्ञैः ॥ ११४ ॥
 इह वरिणो तवर्षं पप्मासांश्च जानीत इह विषयम् ।
 यथाक्रमं ज्ञातव्यः स्मार्थो रयनीप्रहरैः ॥ ११५ ॥

1 B उववासां । 2 B चविधिभ्यः, S चविधिभ्यः । 3 B it is missing, S वह ।
 4 B तद्वियहे; S विषये । 5 BP अचिच्छता । 6 B सिम्महम्मि । 7 S जविधु ।
 8 B वं । 9 P एवं । 10 S चविधु । 11 S गुग्गुलु । 12 S it is missing ।
 13 B देविह, P देवव । 14 S कहिअं । 15 S सहजं । 16 B देविह, P देवव ।
 17 B कहिअ । 18 B व । 19 B इयरं । 20 B सुमिणं । 21 B च । 22 P
 विविहं । 23 B विहाय, S वेवाय । 24 S समपाठः । 25 BP संस्था । * In
 B this verse is doubly numbered as 112. 26 B वइ । 27 B व ।
 28 B विविहामेह; P णिसामेह । 29 B विविहागमं । 30 BP समासदो । 31 S
 चंगेहिं । † In B 113 and 114 are missing and this verse is numbered
 as 115. 32 S वइ । 33 S it is missing । 34 B व, S व । 35 B विवहा;
 S विवहा । 36 S वेवायं । 37 B रयनिवर्षं, S विविधवर्षं ।

कर-चरण-जाणु-मत्थय-जंघ^१-सय-उयर^२वज्जिया पडिमा ।
 जो रयणी^३ पसुत्तो^४ गियच्छ^५ जिणवरिंदस्स ॥ ११६ ॥
 अह जो जस्स य^६ भत्तो सो(स) हवे^(०व०)ह देवस्स निविअप्पेण^७ ।
 छत्ते^(०त्तं) परिवारं^८ वा^{१०} तस्स फलं तं निसामेह^{११} ॥ ११७ ॥
 *करभंगे चउमासं^{१२} चरणोहिं^{१३} मुणिज्ज तिण्णि^{१४} वरिसाहं^{१५} ।
 जाणुंविहीणे वरिसं सीसम्मि य^{१०} पंच दियहाइं^{१७} ॥ ११८ ॥
 जंघासु दुण्णि^{१८} वरिसं अंसयंभंगम्मि^{१९} एयंमासं तु ।
 उयर^२विणासे दिट्ठे^{२०} पडिमाए अट्ट मासे य^{२४} ॥ ११९ ॥
 छत्तस्स^{२५} रायमरणं भंगे दिट्ठम्मि^{२६} होइ^{२७} निवभंतो^{२८} ।
 परिवारस्स^{२९} य मरणं गिअच्छि^{३०} होइ^{३१} परिवारे^{३२} ॥ १२० ॥
 एवं^{३३} नियडा-नियडं^{३४} णाउं^{३५} देवादियाइं^{३६} परिवारं ।
 देविमहंवाईणं^{३७} कुणेइ^{३८} इह^{३९} झत्ति आएसं ॥ १२१ ॥

कर-चरण-जाणु-मस्तक-जङ्घा-अंसक-उदरवर्जितां प्रतिमाम् ।

यो रजन्यां प्रसुप्तः पश्यति जिनवरेन्द्रस्य ॥ ११६ ॥

अथ यो यस्य च भक्तः स भवति देवस्य निर्विकल्पेन ।

छत्रं परिवार वा तस्य फलं तन्निशामयत ॥ ११७ ॥

करभङ्गे चतुरो मासांश्चरणैर्जानीत त्रीणि वर्षाणि ।

जाणुविहीने वर्षं शीर्षे च पञ्च दिवसान् ॥ ११८ ॥

जङ्घासु द्वे वर्षेऽसकभङ्ग एकं मासं तु ।

उदरविनाशे दृष्टे प्रतिमाया अष्ट मासांश्च ॥ ११९ ॥

छत्रस्य राजमरणं भङ्गे दृष्टे भवति निर्भ्रान्तम् ।

परिवारस्य च मरणं दृष्टे भवति परिवारे ॥ १२० ॥

एवं निकट-अनिकटं ज्ञात्वा देवादिकादिपरिवारम् ।

देवीमखवादिनां करोतीह झटित्यादेशम् ॥ १२१ ॥

1 BP °जघं । 2 B °उयरं । 3 P रयणीह । 4 S सुत्तो । 5 B निअच्छप; P गियच्छए । 6 S पय । 7 P निविअप्पेण, S गिअविअप्पेण । 8 S छत्त । 9 S परिवार । 10 S जुवा । 11 S गिसामेह । * In B this verse and the next one are interchanged 12 P चउम्मासं । 13 P तित्ति । 14 S वरिसाह । 15 S जाणुं । 16 P व । 17 S दियहाइ । 18 P दुज्जि, S दुणि । 19 B अंसयं । 20 S °लिंगम्मि । 21 P एणं । 22 B उयरं, P ऊयरं । 23 B दट्ठे । 24 P अ । 25 B छत्तसय । 26 P दिट्ठमि । 27 B होइ । 28 S निवभतो । 29 B परिवारस्स । 30 P गियच्छि, S गियच्छिए । 31 B होइ । 32 S परिवारो । 33 S it is missing 34 S गियडाणियड । 35 P नाउ, S णाणु । 36 B देवदमाइ, S देवदमाएकरे । 37, P °घाईणं, S °वाएण । 38 S ऊणोयदि । -39 B दुह ।

जह सुमिणम्मि विलिज्जह^१ खज्जह काएहिं अहव निदेहिं ।
 अहवा कुणेह^२ छही मासजुयं^३ जीवए^४ सो^५ वु^६ ॥ १२२ ॥
 वक्खिण्णदिसाए^७ णिज्जवि^८ महिसं-खरो-ट्टेहिं^९ जो^{१०} हं सुमिणम्मि ।
 घय-तिल्लेहिं विलिचे^{११} मासिक्क^{१२} सो^{१३} वु^{१४} जीवेह ॥ १२३ ॥
 रवि-वंदाणं^{१५} गहण अहवा मूमीह^{१६} णियह^{१७} पडण वा ।
 जो सुमिणम्मि^{१८} णियच्छह^{१९} सो जीवह समहिमं^{२०} मासं ॥ १२४ ॥
 *कर-वरणतलं च तथा पक्खालिअ^{२१} लापिऊण उक्खरसं ।
 निष्वापिय^{२२} पुप्प तो लहु फिद्धह^{२३} जाण सत्तादिणं ॥ १२५ ॥
 कसणपुरिसेहिं^{२४} णिज्जह^{२५} सुमिणम्मि^{२६} य^{२७} कट्ठिऊण गेहामो^{२८} ।
 सो^{२९} ऊण^{३०} हक्कंमासं जीवह णत्थि^{३१} त्ति^{३२} संदेहो ॥ १२६ ॥
 †जो भिज्जह सत्थेण खम्म^{३३} सत्थेण^{३४} अहवह मरेह ।
 सो जीवह धीस दिणे सिमिणामि^{३५} रसादळे^{३६} जाओ ॥ १२७ ॥

वदि सप्रे विडीपते आद्यते काकरयवा सृष्टेः ।

अथ वा कठेति छहिं मासयुग जीवति स तु ॥ १२२ ॥

वक्खिण्णदिसावां भीयते मक्षिप-सर-वर्षैः लघु सप्रे ।

धृत्-वैधेर्विलिप्ते मासैकं स तु जीवति ॥ १२३ ॥

रवि चन्द्रयोर्ब्रह्मणमथवा मूमौ पश्यति पठनं वा ।

यः सप्रे पश्यति स जीवति समधिकं मासम् ॥ १२४ ॥

कर-वरणतलं च तथा प्रख्याप्त्य सागयित्वा अक्षारसम् ।

निष्पाद्य पूर्ण ततो ऋषु ब्रंसते ज्ञानीहि सप्त विनाति ॥ १२५ ॥

कृष्णपुरवर्णीयते सप्रे च कृष्ण गेहात् ।

स पुनरेकं मासं जीवति भास्वीति चन्द्रेह ॥ १२६ ॥

यो मिद्यते कक्षेण कक्षेण च म्रियते ।

स जीवति विंशतिं विनाति सप्रे रसादळे वात् ॥ १२७ ॥

1 B विलिज्जह । 2 B कुणेह । 3 B जज्जह । 4 S जीवव । 5 S सो । 6 BP व ।
 7 S वक्खिण्ण । 8 P विसाह । 9 B विसह । P विवह । 10 S महिसु । 11 S
 *कठेहेहि । 12 P व । 13 P सुमिणम्मि । S सुमिण्णि । 14 P विलिचे । 15 S
 मासिके । 16 B व । P ह । 17 P वंदाण । 18 BS मूमिह । 19 B it is
 missing P होह । 20 S सुमिणम्मि । 21 B निज्जह । P निज्जह । 22 B वक्खिण्ण/
 S समधिकं । * This verse is missing in S 23 P पक्खालिअ । 24 P
 निष्वापिय । 25 B फिद्ध । 26 BP वुरिसेहि । 27 P निज्जह । 28 S सुमिणम्मि ।
 29 B व । 30 S गेहात् । 31 S स । 32 S वव । 33 S वव । 34 BP
 वदिय । 35 B it is missing † This verse is not to be found in S-
 36 P बोझ । 37 P सप्रेव । 38 P सुमिणम्मि । 39 P रसादळे ।

सिमिणम्मि^१ अ^२ णच्चतो^३ णिज्जइ^४ वंधेवि^५ रत्तकुसुमाइं^६ ।
 कालदिसाए जीवइ^७ मासिकं^८ सो फुडं मडओ^९ ॥ १२८ ॥
 रुधिर-वस-पूअं-तयं-वय-तिल्लेहि^{१२} य^{१३} पूरियाइ^{१४} गत्ताए^{१५} ।
 जो हु णिवुडुइ^{१६} सुमिणे मासिकं^{१७} जीवए सो दु^{१८} ॥ १२९ ॥
 इदि^{१९} भणिअं^{२०} सुमिणत्थं^{२१} निदिट्ठं^{२२} जेम^{२३} पुवसुरीहिं ।
 पच्चक्खं रूवत्थं कहिज्जमाणं निसामेह^{२४} ॥ १३० ॥
 जं दीसइ दिट्ठीए रिट्ठं अह किं पि तस्सं ए णूणं^{२५} ।
 तं भन्नइ^{२७} पच्चक्खं^{२८} रिट्ठं से देवपरिहीणं ॥ १३१ ॥
 सयलदिसाउ णियच्छइ^{२९} हरिहरिया^{३०} एत्थं^{३१} सो लहुं^{३२} मरइ^{३३} ।
 सेयं^{३४} भणेइ पीयं^{३५} दिवहतयं जीवए सो दु^{३७} ॥ १३२ ॥

स्वप्ने च नृत्यन्धीयते ब्रह्मा रक्तकुसुमानि ।

कालदिशायां जीवति मासैकं स स्फुटं मृतकः ॥ १२८ ॥

रुधिर-वसा-पूय-त्वच्-घृत-तैलैश्च पूरितायां गर्तायाम् ।

यः खलु निमज्जति स्वप्ने मासैकं जीवति स तु ॥ १२९ ॥

इति भणितः स्वप्नार्थो निर्दिष्टो यथा पूर्वसूरिभिः ।

प्रत्यक्षं रूपस्थं कथ्यमानं निशामयत ॥ १३० ॥

यद् दृश्यते दृष्ट्या रिष्टमथ किमपि तस्यैवं नूनम् ।

तद् भण्यते प्रत्यक्षं रिष्टं तस्य दैवपरिहीनम् ॥ १३१ ॥

सकला दिशः पश्यति हरिद्वरितोऽत्र स लघु म्रियते ।

श्वेतं भणति पीतं दिवसत्रयं जीवति स तु ॥ १३२ ॥

1 P सुमिणंमि । 2 S य । 3 P नच्चतो । 4 P निज्जइ । 5 S वंधेवि । 6 S
 कुसुमाइ । 7 S जीव । 8 S मासेकं । 9 S मरइ । 10 B वमं, S मयं ।
 11 P वहं, S तहा । 12 S तिल्लेहि । 13 B अ । 14 B उभरियाए; P पूरियाए ।
 15 S गत्ताइ । 16 B निवुडुइ; P नि-वडइ । 17-S मासेक । 18 BP उ । 19 P
 इ । 20 S भणिय । 21 P सिमणत्थं, S सिमिणत्थं । 22 S निदिट्ठं । 23 B जेम;
 P जहा । 24 S णिसामेह । 25 S त्रग । 26 B नूण । 27 B भणइ; S भणिय ।
 28 S पच्चक्खं । 29 B त्तियच्छइ; P नियच्छइ । 30 B हरिहरिया । 31 P लहुं ।
 32 BS लहुं । 33 B मरइ । 34 B सेयं । 35 B पीयं । 36 B दिवहं ।
 37 BP उ ।

जइ सुमिणम्मि विलिज्जइ^१ सज्जह काएहिं अहव निट्ठेहिं ।
 अइवा कुणेइ^२ छदी मासज्जय^३ जीवणं सो^४ हुं ॥ १२२ ॥
 दक्खिणंदि सारं^५ णिज्जदि^६ महिसं-अरो-ट्ठेहिं^७ जो^८ हुं सुमिणम्मि ।
 धय-तिट्ठेहिं^९ विलिसे^{१०} मासिक्क^{११} सो^{१२} हुं जीवेइ ॥ १२३ ॥
 रवि-बंदाणं^{१३} गहण अइया मूमीइ^{१४} णियइ^{१५} पइण वा ।
 जो सुमिणम्मि^{१६} णिय-च्छइ^{१७} सो जीवइ समहिअं^{१८} मासं ॥ १२४ ॥
 *कर-अरणतलं व तथा पक्खाणिअं^{१९} लापिकण लक्खरसं ।
 निष्वाविअं^{२०} भुत्त तो लहु फिइइ^{२१} जाण सत्तदिणं ॥ १२५ ॥
 कसणपुरिसेहिं^{२२} णिज्जइ^{२३} सुमिणम्मि^{२४} यं^{२५} कट्ठिकण गेहाओ^{२६} ।
 सो^{२७} कण^{२८} इफंमास जीवइ णत्थि^{२९} ति^{३०} संवेहो ॥ १२६ ॥
 जो निज्जइ सत्थेण लब्भं^{३१} सत्थेण^{३२} अइयइ मरेइ ।
 सो जीवइ बीस दिणे सिमिणमि^{३३} रसावले^{३४} जाओ ॥ १२७ ॥

यदि क्षमे विलीयते कायते काकरषवा सुमेः ।

अथ वा करोति छर्षिं मासयुगं जीवति स तु ॥ १२२ ॥

दक्षिणविज्ञानां नीयते भक्षिप-अर-अट्टेयैः कलु क्षमे ।

भूत-वैशैर्बिम्बिते मासैकं स तु जीवति ॥ १२३ ॥

रवि-अनुयोर्ग्रहणमथवा सुमौ पश्यति पवनं वा ।

यः क्षमे पश्यति स जीवति सप्तभिक्कं मासम् ॥ १२४ ॥

कर-अरणतलं च तथा प्रक्षाल्य अगवित्वा अक्षारसम् ।

निष्पाद्य भूर्णं ततो लघु ब्रह्मते जानीहि क्षमं विनामि ॥ १२५ ॥

कृष्णपुरवैर्नीकते क्षमे च लक्षा गेहात् ।

स पुनरेक मासं जीवति नास्तीति सम्भेइ ॥ १२६ ॥

यो निपते अक्षेण अक्षेण च म्रियते ।

स जीवति विंशति विनामि क्षमे रसावले वावः ॥ १२७ ॥

1 B विलिज्जइ । 2 B कुणेइ । 3 B ज्जय । 4 S जीवण । 5 S लो । 6 BP व ।
 7 S दक्खिणं । 8 P सारं । 9 B निज्जदि । P निज्जदि । 10 B महिसं । 11 S
 अरो-ट्ठेहिं । 12 P जो । 13 P सुमिणम्मि । S सुमिणम्मि । 14 P विलिसे । 15 B
 मासिक्कं । 16 B व । P हुं । 17 P अहव । 18 BS मूमीइ । 19 B णियइ
 मिसिणं P इइ । 20 S सुमिणम्मि । 21 B निज्जइ । P निज्जइ । 22 B कट्ठिकण
 S समहिअं । * This verse is missing in S 23 P पक्खाणिअं । 24 P
 लापिकण । 25 B लक्खरसं । 26 BP पुरिसेहिं । 27 P निज्जइ । 28 S सुमिणम्मि ।
 29 B यं । 30 S गेहात् । 31 S कण । 32 S इफं । 33 S वीस । 34 BP
 वीस । 35 B ति is missing † This verse is not to be found in B-
 36 P सोयं । 37 P अक्षेण । 38 P सुमिणम्मि । 39 P रसावले ।

ॐ ह्रीं लाहाय लक्ष्मीं^१ स्वाहा^२ ।

लगन्ति मक्खियाओ^३ जस्स पयत्तेण^४ सयलंअंगेसु ।

सो जीवइ छम्मासं^५ इय^७ भणिअं^८ मुणिवरिंदेहिं ॥ १३८ ॥

न^९ हु सुणइ^{१०} सतणुंसइं दीवयं^{११}गंधं च णेव^{१२} गिण्हेइ^{१४} ।

सो जिअइ^{१५} सत्त दियहे^{१६} इय^{१७} कहिअं^{१८} मरणकंडीए ॥ १३९ ॥

सिहि^{१९} चंदयां^{२०} णीं पिच्छइं^{२१} सुधवं^{२२}[ल]कुसुमाइं^{२३} भणइ रत्ताइं^{२५} ।

ण^{२४} णिएइ^{२७} तुंगछायां^{२८} लहु मरणं तस्स निर्दिट्ठं^{२९} ॥ १४० ॥

जीहा जलं न^{३०} मेलइ ण^{३१}[य] सुणइ रसं ण^{३२} फासए^{३३} अंगं^{३४} ।

सो जीवइ सत्त दिणे^{३५} गुञ्जे जो खिवइ^{३६} नियहत्थं ॥ १४१ ॥

पिच्छेइ^{३७} अण्णवणं^{३८} पदीवयंसिहाएँ सो^{४०} हुं गयजीवो^{४१} ।

दाहिणदिसाइ^{४२} छायां^{४४} णं पेच्छए^{४५} णियंसरीरस्स ॥ १४२ ॥

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा । लगन्ति मक्षिका यस्य प्रयत्नेन सकलाङ्गेषु ।

स जीवति पण्मासानिति भणितं मुनिवरेन्द्रैः ॥ १३८ ॥

न खलु शृणोति स्वतनुशब्दं दीपकगन्धं च नैव गृह्णाति ।

स जीवति सप्त दिवसानिति कथितं मरणकण्डिकायाम् ॥ १३९ ॥

शिखि-चन्द्रकौ न पश्यति सुधवलकुसुमानि भणति रत्तानि ।

न पश्यति तुङ्गच्छायां लघु मरणं तस्य निर्दिष्टम् ॥ १४० ॥

जिह्वा जलं न मेलयति न च जानाति रसं न स्पृशत्यङ्गम् ।

स जीवति सप्त दिनानि गुञ्जे यः क्षिपति निजहस्तम् ॥ १४१ ॥

पश्यत्यन्धवर्णं प्रदीपशिखायां स खलु गतजीवः ।

दक्षिणदिशायां छायां न पश्यति निजशरीरस्य ॥ १४२ ॥

1 BP लक्ष्मी । 2 In S there are क्वीं क्वीं क्ष. before स्वाहा । 3 B मक्खि-
आओ । 4 B पदात्तेण । 5 PS समलं । 6 P छम्मासं । 7 B इय । 8 S
भणिय । 9 S लहु । 10 S सुणसु । 11 B सवणं । 12 BS दीवइ । 13 P
णेव । 14 P गिण्हेइ । 15 P जीवइ; S जियइ । 16 B दिअहे, S दियहा । 17 B
इय । 18 S कहिय । 19 B सहिं । 20 B चंदिया, S चदण । 21 S णो ।
22 S पेच्छइ । 23 B सुजलनं, P सुदलनं । 24 B कुसुमाइ; P कुसुमाइ ।
25 S रत्ताइ । 26 P न । 27 P निएइ । 28 B तुगच्छाया; P तुगच्छायां ।
29 S निर्दिट्ठं । 30 S ण । 31 P न । 32 P न । 33 S दीसए । 34 B
अंग; S अंइ । 35 B दिण । 36 B निअं; S णियं । 37 BP पिच्छइ । 38 B
अणवणं; P अण च वण । 39 P पईवं, S दीवं । 40 S ण । 41 B हु; S जो ।
42 S गतुजीवो । 43 BP दिसाइ । 44 P छाया । 45 P न । 46 BP
पिच्छए । 47 B निअं; P णियं ।

समघातं(७) वि'ण' गेणइइ' सुगर्धगर्ध' स्या' णरो' जो'हु'
 दिणंसत्ताएण' मब्' णिदिट्ठो' तस्स णियमेण' ॥ १३३ ॥
 ण' हु'वीसइ' सरि'(०सि) सूरु' मेह' विर्यं चलेइ' बियसए' बयण'
 सासं सुएइ' सीय' छहु' मरण तस्स निदिट्ठ' ॥ १३४ ॥
 इय' कइय' पक्खल्ल लिंण' च भणिल्लमाणयं सुणइ ।
 बहु'मेर्यंसत्पदिट्ठ' बुबियप्प' त पि णियमेण' ॥ १३५ ॥
 पढम सरीरविसय विदिय' च जल्लाहंसणे विट्ठ ।
 जाणेइ' लिंणरिट्ठ निदिट्ठ' सुणिवरिदेहि' ॥ १३६ ॥
 पक्खाळित्ता देह संलेविय' चवणेण सहिमेण ।
 मत्तेण मत्तिऊण पुण जोयइ' धरतणु तस्स ॥ १३७ ॥

समघातुपि न गृह्णाति सुगन्धगन्धं सदा नरो पक्षु ।

दिनसप्तकेन सृष्टुर्निर्विष्टस्त्व नियमेन ॥ १३३ ॥

न कालु दृश्यते क्षी सूर्यो मेरुविव पछति विकसति बदनम् ।

आसं मुञ्चति क्षीतं छधु मरणं तस्य निर्विष्टम् ॥ १३४ ॥

इति कपितं प्रथमं लिङ्गं च मण्यमानं गृणुत ।

बहुमेवसाक्षरिष्टं द्विविकल्प तदपि नियमेन ॥ १३५ ॥

प्रथमं क्षीरविषयं द्वितीयं च जलाविर्हाने विष्टम् ।

जानीत लिङ्गरिष्टं निर्विष्टं मुनिचरेन्दैः ॥ १३६ ॥

प्रक्षास्य देह संक्षिप्य चवनेन सहिमेन ।

मत्तेण मत्तवित्वा पुना परयत वरतनुं तस्य ॥ १३७ ॥

1 B सदिघात; S संघातु । 2 B व । 3 B ने; S च । 4 B सिणइइ; P सिणइ ।
 5 B सुगर्ध । 6 B it is missing S संघसत । 7 B वा । 8 P नरो । 9 B
 इइइ; P च । 10 B वि'ण' । 11 S 'सत्ताएण । 12 S सिब्' । 13 P सिदिट्ठो; S सिदि' ।
 14 B सिक्खेण; P सिक्खेण । 15 P ण । 16 B इइइ । 17 BP it is missing
 18 B सूरुविण; P सूरुविण । 19 BP मेह' । 20 B विर्य' । 21 B विणसए' ।
 22 B सिब्' । 23 S सिदिट्ठ' । 24 B इय' । 25 B कइय' । 26 S सिब्' ।
 27 S बद्' । 28 B 'भेज' । 29 B बुबियप्प' । 30 B सिक्खेण; P सिक्खेण ।
 31 B सिदि' ; P सिब्' । 32 B जल्लाहं' । 33 BS जालेइ' । 34 S सिदिट्ठ' । 35 S
 'विरिदेहि' । 36 B संलेविय' । 37 P जोयइ; S जो ।

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा ।

लगन्ति मक्खियाओ^३ जस्स पयत्तेण^४ सयलंअंगेसु ।

सो जीवइ छम्मासं^६ इय^७ भणिअं^८ मुणिवरिंदेहिं ॥ १३८ ॥

न^९ हु सुणइ^{१०} सतणुंसदं दीवयं^{११}गंधं च नेव^{१२} गिण्हेइ^{१३} ।

सो जिअइ^{१५} सत्त दियहे^{१६} इय^{१७} कहिअं^{१८} मरणकंडीए ॥ १३९ ॥

सिहि^{१९} चंदयां^{२०} णं पिच्छइ^{२१} सुधव^{२२}[ल]कुसुमाइं^{२३} भणइ रत्ताइं^{२४} ।

ण^{२५} णिएइ^{२७} तुंगच्छायां^{२८} लहु मरणं तस्स निर्दिट्ठं^{२९} ॥ १४० ॥

जीहा जलं न^{३०} मेलइ ण^{३१}[य] मुणइ रसं ण^{३२} फासए^{३३} अंगं^{३४} ।

सो जीवइ सत्त दिणे^{३५} गुज्जे जो खिवइ^{३६} नियहत्थं ॥ १४१ ॥

पिच्छेइ^{३७} अण्णवण्णं^{३८} पदीवयंसिहाएँ सो^{४०} हुं गयजीवो^{४१} ।

दाहिणदिसाइ^{४३} छायां^{४४} णं पेच्छए^{४५} णियंसरीरस्स ॥ १४२ ॥

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा । लगन्ति मक्षिका यस्य प्रयत्नेन सकलाङ्गेषु ।

स जीवति षण्मासानिति भणितं मुनिवरेन्द्रैः ॥ १३८ ॥

न खलु शृणोति स्वतनुशब्दं दीपकगन्धं च नैव गृह्णाति ।

स जीवति सप्त दिवसानिति कथितं मरणकण्डिकायाम् ॥ १३९ ॥

शिखि-चन्द्रकौ न पश्यति सुधवलकुसुमानि भणति रत्तानि ।

न पश्यति तुङ्गच्छायां लघु मरणं तस्य निर्दिष्टम् ॥ १४० ॥

जिह्वा जलं न मेलयति न च जानाति रसं न स्पृशत्यङ्गम् ।

स जीवति सप्त दिनानि गुह्ये यः क्षिपति निजहस्तम् ॥ १४१ ॥

पश्यत्यन्यवर्णं प्रदीपशिखाया स खलु गतजीवः ।

दक्षिणदिशायां छायां न पश्यति निजशरीरस्य ॥ १४२ ॥

1 BP लक्ष्मी । 2 In S there are क्ष्वी क्ष्वी क्षः before स्वाहा । 3 B मक्खि-
आओ । 4 B पदात्तेण । 5 PS समलं । 6 P छम्मासं । 7 B इअ । 8 S
मणियं । 9 S लहु । 10 S सुणसु । 11 B सवणं । 12 BS दीवइ । 13 P
नेव । 14 P गिन्हेइ । 15 P जीअइ, S जिअइ । 16 B दिअहे, S दियहा । 17 B
इअ । 18 S कहिय । 19 B सिहिं । 20 B चंदिया, S चदण । 21 S णो ।
22 S पेच्छइ । 23 B सुजलनं, P सुदलनं । 24 B कुसमाइ, P कुसुमाइं ।
25 S रत्ताइ । 26 P न । 27 P णिएइ । 28 B तुगच्छाया, P तुगच्छायां ।
29 S निर्दिट्ठ । 30 S ण । 31 P न । 32 P न । 33 S दीसए । 34 B
अंग; S अंठं । 35 B दिण । 36 B निअं; S णियं । 37 BP पिच्छइ । 38 B
अणवण्णं; P अणं च वण्णं । 39 P पइव, S दीव । 40 S ण । 41 B हु; S जो ।
42 S गयजीवो । 43 BP दिसाइ । 44 P छाया । 45 P न । 46 BP
पिच्छए । 47 B निअं; P सियं ।

जुष्ण(जाणु^०)र्षपमार्णतोए^१ रोह(ई) मतेवि गियंमुह गियई ।
 ण^२ हु पिच्छइ^३ जो सम्म छम्मास सो हु^४ जीबेइ ॥ १४३ ॥
 समञ्जिऊण^५ सयमवि^६ घरतपर्यंभायण सुरमणीय^७ ।
 अहिमतिय^८ तिह्लेण^९ गियंमुह गिअइ^{१०} संज्ञाप^{११} ॥ १४४ ॥
 उवरम्मि^{१२} देविबत्थ^{१३} पच्छा पुण झंपिऊण^{१४} कुडीए ।
 तस्सुवरि^{१५} देविजाव^{१६} सयमेव जाइकुसुमेहिं ॥ १४५ ॥
 फारेवि स्त्रीरभोज्ज^{१७} मूमीसयणेण बभसहिण्ण ।
 परिऊण आउर^{१८} पुण^{१९} पहार्यवेलाए^{२०} लोपेजा^{२१} ॥ १४६ ॥
 जइ पिच्छइ^{२२} ण^{२३} हु वयण मज्जे^{२४} तिह्लस्स^{२५} आउरो मूणं^{२६} ।
 सो जीबइ छम्मासे^{२७} इइ^{२८} भगिअं^{२९} बुविईवरलिंण ॥ १४७ ॥
 नार्णीभेर्यविभिअं^{३०} पणइ^{३१} सत्थाणुसारंविट्ठीए ।
 गिसुणइ^{३२} भगिअमाण रिट्ठ उदेसमित्तेण ॥ १४८ ॥

आनुकप्रमाणतोये रोगी मन्त्रयित्वा निम्नमुक्तं पश्यति ।

न क्लृप्त पश्यति यः सम्यक् पम्मासात् स क्लृप्त जीवति ॥ १४३ ॥

सम्मार्षं स्वयमपि वरताम्रमाशनं सुरमणीयम् ।

अभिमन्त्र्य तैलेन निम्नमुक्तं पश्यति सन्ध्यायाम् ॥ १४४ ॥

उपरि देवीबन्धं पश्चात्पुनराच्छाद्य कुण्डलाः ।

उज्जोपरि देवीबन्धं स्वयमेव आसिक्तुमुनेः ॥ १४५ ॥

अरयित्वा स्त्रीरभोज्य मूमिसयनेन ब्रह्मसहितेन ।

वृत्वाऽऽतुरं पुनः प्रमातवेद्यायां शोकचेत् ॥ १४६ ॥

यसि प्रेक्षते न क्लृप्त बन्धनं मध्ये तैलच्छातुरो मृतम् ।

स जीवति पम्मासाविति भणितं द्विविधवरलिङ्गम् ॥ १४७ ॥

मानाभेर्यविभिन्नं प्रथं श्वाकानुसारदृश्या ।

निगृणुत मन्थमानं रिष्टमुद्देशमात्रेण ॥ १४८ ॥

1 P लुक्क^०, S कलुक्क^० । 2 BS पमास^० । 3 S मोव । 4 B सिअ^०, P सिअ^० । 5 B
 सिअ^०, P सिअ^० । 6 P न । 7 S रेच्छइ । 8 S हु । 9 P समञ्जिऊण, S समञ्जिऊण ।
 10 S सुवमवि । 11 S रत्तव^० । 12 B सुरमणीयं । 13 B अहिमतिय । 14 S तैलेनं ।
 15 B सिअ^०, P सिअ^० । 16 P सिअइ, S सिअ । 17 P अरयात्, S रत्ताव । 18 B
 उवरमि । 19 B देविबत्थ, S देवबत्थं । 20 S संनिऊण । 21 S लोपेजाइ । 22 B
 देइजाव, S देवजाव । 23 P मूणं । 24 B मज्जे, P मज्जे । 25 S तिह्लेण । 26 B
 पवारं, S पवारं । 27 B वेलाए, S वेलाए । 28 B कोडिअ, P कोडिअ । 29 S
 रेच्छइ । 30 P न । 31 S मज्जे । 32 S तैलस्स । 33 S एवं । 34 B छम्मासा
 S छम्मासे । 35 S it is missing here. 36 S पणइ । 37 S बुविई^० । 38 S
 वाया^० । 39 B मन्थ^० । 40 B विभिन्नं, S विभिन्नं । 41 P पणइ । 42 P
 मूणं । 43 P सिअव ।

अंगुलि तह आलत्तय गोरोयण^१ पण्ह^२अक्खरेसु^३ उणं ।
 अक्खर^४ होरा लग्गं अट्ठवियप्पं^५ हवे पण्हं^६ ॥ १४९ ॥
 सयअट्ठोत्तरजविअं^७ मंतं वरमालईए^८ कुसुमेहिं^९ ।
 जिणवद्धमाणंपुरओ सिज्झइ मंतो ण^{११} संदेहो ॥ १५० ॥
 ॐ ह्रीं अहं^{१२} नमो^{१३} अरहंताणं^{१४} । ह्रीं^{१५} अवतर २ खाहा ॥
 अहिमंतिय^{१६} मंतेणं दाहिणहत्थस्स तज्जणी णूणं^{१७} ।
 सयवारं दिट्ठुवरिं धरेह^{१८} किं जंपिए^{१९} वहवे ॥ १५१ ॥
 पुणं^{२०} जोयावहं^{२१} भूमि रविविंवं जो णिएइ^{२२} भूमिए^{२३} ।
 सो जीवइ छम्मासं^{२४} अंगुलिपण्हं^{२५} समुद्धिं ॥ १५२ ॥
 अहिमंतिय^{२७} सयवारं^{२८} कंसयवरभायणम्मि^{२९} आलत्तं ।
 इगवण्णं गोमएणं^{३०} अट्ठहियंसएण जविज्जणं^{३३} ॥ १५३ ॥
 पक्खालियं करचरणादीं^{३५} जदि^{३६} पुण आउरस्स सम(सं)लेवे^{३७} ।
 * [x x x x x] ॥ १५४ ॥

अङ्गुल्या तथाऽलक्तकेन गोरोचनया प्रभाक्षरैः पुनः ।

अक्षरहोरालग्नैरष्टविकल्पो भवेत्प्रश्नः ॥ १४९ ॥

अष्टोत्तरशतजपितो मन्त्रो वरमालयाः कुसुमैः ।

जिनवर्धमानपुरतः सिध्यति मन्त्रो न सन्देहः ॥ १५० ॥

ॐ ह्रीं अहं नमो अरहन्ताणं । ह्रीं अवतर २ खाहा ॥

अभिमन्त्रय मन्त्रेण दक्षिणहस्तस्य तर्जनीं नूनम् ।

शतवारं दृष्टुपरि धरत किं जल्पितेन बहुना ॥ १५१ ॥

पुनर्दर्शयत भूमिं रविविम्बं यः पश्यति भूमौ ।

स जीवति षण्मासानङ्गुलिप्रश्नः समुद्धिष्टः ॥ १५२ ॥

अभिमन्त्रय शतवार कास्यवरभाजनेऽलक्तम् ।

एकवर्णागोमयेनाष्टाधिकशतेन जपित्वा ॥ १५३ ॥

प्रक्षाल्य करचरणादीन् यदि पुनरातुरस्य सलेपयेत् ।

[x x x x] ॥ १५४ ॥

1 B गोरोयण । 2 P पण्ह, S पण्ह । 3 S अक्खरेस । 4 P it is twice here S अक्खर । 5 B विअप्प । 6 B ण्ह, P पण्ह । 7 S समयेट्ठोत्तरजविअं । 8 P मालइइ, S मालइए । 9 S कुसुमेहि । 10 S वट्ठमाणं । 11 P न । 12 B अहं, S it is missing । 13 S it is missing । 14 B अरहंताणं । 15 S it is missing । 16 S अहियमंतिय । 17 P नूणं । 18 S धरेहि । 19 S जंपिये । 20 S अण । 21 B जोयावह । 22 B णिए, P नियएइ । 23 B भूमिए । 24 P च्छम्मासं । 25 B अंगुलिं । 26 B पुण्ह, P पण्ह । 27 B अहिमंतिय । 28 B सयवीर । 29 B भायणम्मि । 30 B इगवणं, P इगवणं । 31 P गोमएणं । 32 B अट्ठहियं । 33 B जविज्जण, S विज्जण । 34 B पक्खालियं । 35 B णादि, P णाहय । 36 P जदि, S यदि । 37-B समलेवे । * See Notes

पञ्चम गोमूत्रेण पुणोषि स्त्रीरेण रोयगहियस्स^१ ।
 पक्खालिय^२ करज्जुअल^३ चित्तह दिणं-मास-वरिसाह^४ ॥ १५५ ॥
 पणरह^५ वामकरम्मि य^६ पणरह^७ चित्तेह दाहिणे हत्थे ।
 मुक्क पक्ख^८ वामे तह चित्तह दाहिणे कसण ॥ १५६ ॥
 पञ्चियेभाह^९दिणाह^{१०} उभयेकरेसु[य] कणिट्ठिआह^{११}सु^{१२} ।
 चित्ते^{१३} जह^{१४} पयसाह^{१५} रेहाणुवरिं पयसेण ॥ १५७ ॥
 करज्जुअल^{१६} उवट्ठिअ^{१७} पक्खा गोरोयणाह^{१८} दिवाए^{१९} ।
 अहिमतिय सयवार पक्खा जोएह^{२०} करज्जुअल^{२१} ॥ १५८ ॥
 जत्थ करे अह^{२२} पवे जत्थिअमिस्ता^{२३} य^{२४} कसणेचिक्क^{२५} ए^{२६} ।
 तत्थिय^{२७} दिणाह^{२८} मासां वरिसाह^{२९} जिएह^{३०} सो^{३१} मणुओ ॥ १५९ ॥
 रोयगहियस्स^{३२} कोई जह पुच्छह तो अएवि^{३३} त बयणं ।
 काराविअह^{३४} पणह^{३५} हयमत तमुहे जविठ^{३६} ॥ १६० ॥

प्रथमं गोमूत्रेण पुनरपि स्त्रीरेण रोगगृहीतस्य ।
 पञ्चास्य करज्जुगुलं चिन्तयत दिन-मास-वर्षाणि ॥ १५५ ॥
 पञ्चदश वामकरे च पञ्चदश चिन्तयत दक्षिणे हस्ते ।
 मुक्क पञ्च वामे तथा चिन्तयत दक्षिणे कृष्णम् ॥ १५६ ॥
 प्रतिपदासिखितान्मुमपकरयोश्च कनिष्ठिकासियु ।
 चिन्तयेद्यथाप्रकटानि रेखाणामुपरि प्रयत्नेन ॥ १५७ ॥
 करज्जुगुलमुत्थल पञ्चाङ्गोरोचनया सिध्यया ।
 अमिमक्ष्य क्षतवारं पञ्चात्पश्यत करज्जुगुलम् ॥ १५८ ॥
 यत्र करेऽप्य पर्वणि पावग्मात्राश्च कृष्णचिन्दबश्च ।
 तावन्ति दिनानि मासानि वर्षाणि जीवति स मनुजः ॥ १५९ ॥
 रोगगृहीतस्य कोऽपि यदि पृच्छति तदा व्यक्तवा तद्रूपमम् ।
 कार्यते प्रथम इम मर्षं तमुक्ते जपित्वा ॥ १६० ॥

1 B रोमं । 2 B गहियस्स । 3 B पक्खालिय । 4 S "हुवर्षं" । 5 B दिवपत्तव्ये ।
 P दिने । 6 S "वरिसाह" । 7 P पणरह । 8 B मा । 9 P पणरह । 10 S एहं ।
 11 S परियव" । 12 S "वाय" । 13 B "द्विपार्श्वं" । S दिनेह । 14 P उवट्ठि" । S
 उवट्ठ" । 15 P कणि"वाह"सु" । S कणिट्ठिवाह"सु" । 16 B चित्तेह" । S चित्तिअह" । 17 B
 च" । S it is missing । 18 S पयसाह" । 19 B रेहाणु" । 20 S "हुवर्षं" । 21 P
 उवट्ठिय" । S उवट्ठिय" । 22 B गोरोयणाह" । S गोरोयेणे । 23 BS दिवाए" । 24 S
 जोएह" । 25 P It is missing । 26 S "हुवर्षं" । 27 S अह" । 28 P अविठ" ।
 S अविठ" । 29 S "मणु" । 30 B It is missing । 31 P कणि" । 32 B It is
 missing । 33 B तित्थिय" । S तित्थिय" । 34 BP दिणाह" । 35 S मासां" । 36 B
 जिएह" । P जीएह" । 37 B It is missing । 38 B रोगगृहीतस्य" । 39 B अएवि" ।
 40 S उवट्ठि कारेअह" । 41 P पणह" । 42 B हय" । 43 P जविठो" । S जविठ" ।

ॐ ह्रीं वद वद वाग्वादिनी सत्यं ह्रीं स्वाहा ॥

अक्षरपिण्डं विउणं^३ मायापिण्डं च^३ चउगुणं किञ्चा ।

मूलसरेहि^४ य^६ भाओ^६ मरइ^६ समे जियइ^७ विसमेसु ॥ १६१ ॥

दूअक्षराइ^८ दूणह^९ भायं^{१०} लोएहि^{११} देह पुण^{१२} तेसु ।

जीवइ^{१३} विसमेण^{१४} रोई^{१५} समेसु^{१५} मरणं च सुण्णेण^{१६} ॥ १६२ ॥

अ-क-च-ट-त-प-य-स^{१७} वग्गा^{१८} आयाणं संकमो हु वग्गेहिं ।

धयं^{१९}-अग्गिं^{२०}-सीह-साणं^{२१}-वसहं^{२२}-खरं^{२३}-गयं^{२४}-ढंखं^{२५}जुत्तां य ॥ १६३ ॥

जलिया^{२६} लिंगियं^{२७} दद्दा^{२८} संताया हुंति^{२९} एत्थ^{३०} नियमेण^{३१} ।

चउभेया^{३२} नायवा^{३३} ते आया सत्थंदिट्ठीए ॥ १६४ ॥

आलिंगियां^{३४} य पुरओ^{३५} मुक्का दद्दा य^{३६} रविजुया^{३७} जलिया ।

सेसाया पुण संता समरेहगया तहच्चेव^{३८} ॥ १६५ ॥

ढंखं^{३९}-गय-वसह-रासह-हुअवहं^{४०}-हरि-रक्खोह(?) -साणंता ।

दो दो आय सवाया णायवा^{४१} ते पयत्तेण ॥ १६६ ॥

ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥

अक्षरपिण्डं द्विगुणं मात्रापिण्डं च चतुर्गुणं कृत्वा ।

मूलस्वरैश्च भागो म्रियते समैर्जावति विषमैः ॥ १६१ ॥

व्यक्षराणि(?) द्विधाकृत्य भागं लोकैर्दत्तं पुनस्तेषु ।

जीवति विषमेण रोगी समैर्मरणं च शून्येन ॥ १६२ ॥

अ-क-च-ट-त-प-य-शा वर्गा आयानां सङ्गमः खलु वरैः ।

ध्वज-अग्नि-सिंह-श्वान-वृषभ-खर-गज-काकयुक्ताश्च ॥ १६३ ॥

ज्वलिता आलिङ्गिता दग्धाः शान्ता आया भवन्त्यत्र नियमेन ।

चतुर्भेदा ज्ञातव्यास्त आयाः शास्त्रदृष्ट्या ॥ १६४ ॥

आलिङ्गिताश्च पुरतो मुक्त्वा दग्धाश्च रवियुताश्च ज्वलितान् ।

शेषायान्पुनः शान्तान् समरेखागतास्तथा चैव ॥ १६५ ॥

काक-गज-वृषभ-रासभ-हुतवह-हरि-रक्षौव(?) -श्वानान्ताः ।

द्वौ द्वावायौ सपादौ ज्ञातव्यौ तौ प्रयत्नेन ॥ १६६ ॥

1 S अक्षर° । 2 PS विउण । 3 S it is missing 4 B मूलसरेहिं । 5 B अ ।
6 S भावो । 7 B जिअइ, P जीयइ । 8 S दूअक्षराइ । 9 P दूह । 10 S भाइ ।
11 S लेएहि । 12 S पुणु । 13 B जीवइ । 14 BP इणेण । 15 S विसमेण ।
16 P सुण्णेण । 17 B यश । 18 B वण्ण, P वन्नी । 19 P धव, S धगय ।
20 B अग्गी । 21 S साणे । 22 S विमह । 23 S हय । 24 B वगय; S खर ।
25 P दख, S दख । 26 S जत्ता । 27 B जलिआ, S जलिय । 28 B लिंगेय ।
29 S दद । 30 BP सत्त । 31 B होंति । 32 P इत्थ । 33 B निअमेण, S
वियमेण । 34 S चउभेया । 35 S णायवा । 36 B संत्थ°, S सव्व° । 37 B
आलिंगियाइ, P आलिंगियाइ । 38 S पुरतो । 39 P ह, S प । 40 P रविजुवा-
41 S ञ्चेव । 42 S दख । 43 S हुयवहु । 44 B णायवा ।

गप' यसहे [वि]य' चलणे' मेसो' पुरयो' वि होइ नायब' ।
 मेसाई' भीणता रासीओ' हृति' नियमेण' ॥ १६७ ॥
 अस्तिणि भरणी कित्तिर्यंचलणे' मेसो' हवेइ' हय' भणिय' ।
 पुरयो' हय' नायब' रेवईपरियतंरिफखेहिं' ॥ १६८ ॥
 दहं-अलिणसु' मरण' ण' उ आलिगि[यआ]णसु' बहइ' ।
 सताणसु' अ' जीघइ' रोग' णत्पि' सि सदेहो ॥ १६९ ॥
 हयं-यणंंगाविदुट्ट' महि(दि?)यंमयंभाषणम्मिं पफिसिपियं ।
 तस्सुवरम्मि' समान' देह कवित्यस्स वरचुण्ण' ॥ १७० ॥
 पणहंसयणेण जाय अट्टहिअंसय कुणेइ तस्सुंवरिं ।
 ता लह' पहायसमए' जाए जीव पिर होइ ॥ १७१ ॥

गज-दुपमचरणेष्वपि च मेघः पुरतोऽपि मधेष्ठातम्यम् ।

मेपाहयो भीनाम्वा राक्षयो भवन्ति नियमेन ॥ १६७ ॥

अश्विनी-भरणी-कृत्तिकापरणो मेघो भवतीति भणितम् ।

पुरव इति ज्ञातव्य रेवतीपर्यन्तर्धेः ॥ १६८ ॥

दग्ध-अबलितैर्मरणं न त्वान्निह्निवायेर्बर्तते ।

छान्तापैश्च जीवति रोगे मास्तीति सन्देहः ॥ १६९ ॥

एकवर्णागोबुग्ध मृचिकानयभाजने प्रक्षिप्य ।

तस्योपरि समान इत्त कपित्यस्य वरचूर्णम् ॥ १७० ॥

प्रभभवणेन आपमष्टाधिकशत करोति तस्योपरि ।

तदा लघु प्रभावसमये ज्ञाते जीवः स्थितो भवति ॥ १७१ ॥

1 S का' । 2 BS it is missing 3 S चक्या । 4 S वेया । 5 P
 पुरयो । 6 S वेयप्य । 7 BS मेसाइ । 8 B रासीय; S रासीइ । 9 S होति ।
 10 S निवसेण । 11 B कविय । 12 B हृत्ते । 13 P मेसे । 14 B हेइ ।
 15 B हय । 16 BP मणियो । 17 B पुत्तो; S पुत्तो । 18 B हय । 19 S
 नावध । 20 S रेवय' । 21 B वरिजत' । 22 P 'रिखेहिं; S 'जावध' । 23 P
 दह'; S रिखेहिं दह' । 24 S 'अबलियेसु । 25 S समे । 26 P व । 27 B अलिणसु ।
 28 B बहेइ; S विवेइ । 29 S संतावेसो । 30 S it is missing 31 BP रोइ ।
 32 P वरिज । 33 B हय । 34 P 'चय'; S 'चयण' । 35 B 'दुहं' । 36 B
 मणिय' । 37 B सिज'; P सिज' । 38 B 'मावनेधि' । 39 B वमिचविद्या; P
 वमिचविद्या । 40 B वस्सुवरमि; S वस्सवरमि । 41 BP सवामे । 42 P वापुधं;
 S वापुधं । 43 P पणहं; S पणहं' । 44 P अट्टहिजं; S अट्टिजं । 45 S वल' ।
 46 S केइ । 47 S 'चमये ।

तह जोइज्जह सउणं^१ अडविभवं^२ णायरं तहा सहं ।
 *विविह(०हं) सत्था(०त्थं) णुसारं जं सिट्ठं चिरमुणिं देहिं ॥ १७२ ॥
 सास(०मं) सिवा करटासो^३ सारस वय हंस तह य कारंडो^४ ।
 †सउली सुय^५ चम्मयडा^६ वग्गुर^७ पारेवया सियाला^८ यं ॥ १७३ ॥
 कालयडो दहिवण्णो^{१०} वामगया दिंति^{११} जीवियं^{१२} तस्स ।
 दक्खिणं गया^{१४} ससदा^{१५} मच्चं^{१६} (०च्चुं) रोइस्स^{१७} दंसंति ॥ १७४ ॥
 पिंगल सिही य^{१८} दिंको वप्पीह^{१९} य^{२०} णउल^{२१} तिच्चिरो हरिणो ।
 वामे गओ^{२२} ससदो णासइ^{२३} जीयं तु रोइस्स^{२४} ॥ १७५ ॥
 गिद्धूळ^(०ळुं) यं^{२५} भारयडो सालहियकं एडओ^{२७} य वग्घो^{२८} य ।
 गंडय ससओ^{२९} य तहा दिट्ठा य^{३०} ण^{३१} सोहणा एदे^{३२} ॥ १७६ ॥
 णयरं^{३३} भवाणं मज्जे काओ^{३४} साणो य रासहो वसहो ।
 दाहिणगओ^{३५} ससदो मरणं चियं^{३६} देह णियमेण^{३७} ॥ १७७ ॥

तथा दृश्यते शकुनमटविभव नागरं तथा शब्दः ।

विविधं शास्त्रानुसारं यच्छिष्टं चिरमुनीन्द्रैः ॥ १७२ ॥

श्यामशिवा करटाश्वौ सारसो वको हंसस्तथा च कारण्डः ।

शकुनिका शुक्रश्चर्मचटा वल्गुलः पारावताः शृगालाश्च ॥ १७३ ॥

कालको दधिवर्णो वामगता ददति जीवितं तस्मै ।

दक्षिणगताः सशब्दा मृत्युं रोगिणो दर्शयन्ति ॥ १७४ ॥

पिङ्गलः शिखी च ढेङ्कश्चातकश्च नकुलस्तित्तिरो हरिणः ।

वामे गतः सशब्दो नाशयति जीवं तु रोगिणः ॥ १७५ ॥

गृध्र-उल्लूकौ भारण्डः सारिकैडकश्च न्याघ्रश्च ।

गण्डकः शशकश्च तथा द्रष्टाश्च न शोभना एते ॥ १७६ ॥

नगरभवानां मध्ये काकः श्वानश्च रासभो वृषभः ।

दक्षिणगतः सशब्दो मरणमेव ददाति नियमेन ॥ १७७ ॥

1 S सुयण । 2 BP ०भव । * In S the phrase stands as विविहत्थाणुसारं ।
 † See Notes 3 B करयसो । 4 S कारेडो । 5 B सुअ । 6 S व्वमइडा । 7 B
 वरार । 8 B सिअलो, P सीयाला । 9 B अ, S या । 10 P दहिवण्णो । 11 B
 उंति । 12 P जीविअ । 13 S दक्षिणं । 14 B ०ठीया, P ०ठया । 15 BP
 ससदा । 16 S सन्वा । 17 S रोयस्स । 18 B अ । 19 S ववीह । 20 P हय;
 S यं । 21 P नवल । 22 B गड । 23 P नासइ । 24 S रोयस्स । 25 B
 गिद्धूळअ; S गिद्धूळय । 26 P सालहियका । 27 P मेडओ । 28 S व्वो । 29 P
 ससड; S संस । 30 S it is missing 31 P न । 32 BP एए । 33 P नयरं ।
 34 S काड । 35 B ०गड । 36 B चिय, S द्विय । 37 B ससहेण; P सियमेण ।

मदिस च मद्य' य तथा मलिणे(णा) जुयई' य' रोदणं' सप्यो' ।
उदर' मिराल' सूयर' ण्देसि' दमणे मरण ॥ १७८ ॥

इय-गय-गो-मनुजान' साणाईण' तु छिक्किय' पत्थ' ।
बञ्जिञ्ज' सघ' लोए इय' कहिय मुणिवरिदेहि ॥ १७९ ॥

सहो हवेइ' वुविहो देययंजणिओ' अ' तह य सहजो य' ।
देययंजणियंविहाण कहिञ्जमाण निसामेह' ॥ १८० ॥

पक्खालियंनियंवेहो सुसेयंयत्थाइमूसिओ' पुरिसो ।
यिदियंपुरिसेण सरिसो जोयइ' सह सुह असुह ॥ १८१ ॥

धिच्छूण' यिणिपट्टिमा ण्हावित्ता' समलहेयि' पुजेयि' ।
सियंयत्थसपिया' पुण' छमइ' वामाइ' कक्खाण' ॥ १८१ ॥

मदिसश्च मद्यश्च तथा मलिना मुषती च रोदन सर्पः ।

उन्मुखो विहाणः सूकर पतेपां दर्शने मरणम् ॥ १७८ ॥

इय-गय-गो-मनुजानां शानापीनां तु भुवमत्र ।

वर्जयेयुः सर्वे लोके इति कथितं मुनिवरेन्द्रैः ॥ १७९ ॥

सहो भवति द्विविधो देवताजमितश्च तथा च सहजश्च ।

देवताजमितविधानं कथ्यमानं निशामयत ॥ १८० ॥

प्रश्नाच्छित्तमिजवेहः सुभेवकस्त्राविमूपितः पुरुषः ।

द्वितीयपुरुषेण सहस्रः पश्यति क्षणं ह्यममह्यमम् ॥ १८१ ॥

गृहीत्वाऽन्वाप्रतिमां स्थापयित्वा समाह्वय्य पूजयित्वा ।

सितकस्त्राच्छावित्वा पुनः क्षिपति वामायां कक्खाणम् ॥ १८२ ॥

1 S मदिसच । 2 S मरप । 3 S इय । 4 B य । 5 P रोदणं । 6 S सप्ये ।
7 S उदर । 8 S मिराल । 9 B सूयर । 10 P एदसि । 11 S एण । 12 S
मुषकार्य । 13 P साणाईयं, S सायेपणे । 14 B छिक्कियं, P छिक्कियं । 15 P पत्थ ।
16 S बञ्जिञ्ज । 17 S सघ । 18 B इय । 19 B हवेइ । 20 B वेयिइ । S
देवइ । 21 BS चञ्जिइ । 22 S य । 23 B य । 24 P देवइ । 25 B
चञ्जिइ । 26 S निसामेइ । 27 B पक्खालियं, S पक्खालियं । 28 B यिदियं, S
यिदियं । 29 S सेयं । 30 BS सुसिइ । 31 B यिदियं, P यिदियं । 32 S
जोयइ । * In B there is चिचि in place of यिचि and in P there is a
regular gap of these two letters. 33 P व्हावित्ता । 34 S समलहेयि । 35 B
पुजेयि । S पुजियि । 36 B सितक । 37 B च्छावित्ता । 38 B सुच, S सुह । 39 PS
ह्यमम् । 40 B वासाय, S वासाय । 41 S कक्खाण ।

रयणीह^१ पढमंजामे बोलीणे^२ अह पहायसमयंमि^४ ।

*इयंमंतं च जवंतो वच्चउ णयरस्त^६ मज्झम्मि^७ ॥ १८३ ॥

ॐ ह्रीं अम्बे^३ कूष्माण्डि^९ ब्राह्मणि^{१०} देवि वद^{११} वद वागीश्वरि^{१२} स्वाहा ॥

सुह-मसुहं वि अ^{१३} सव्वं पढमं जं चवह^{१४} कोवि तं लिज्ज^{१५} ।

जीवह सुहसहेणं असुहे^{१६} मरणं न^{१७} संदेहो ॥ १८४ ॥

भणियं^{१८} देवद^{१९}कहियं^{२०} सहजं सह^{२१} भणेमि^{२२} सुह-मसुहं ।

निसुणिज्जह^{२३} किं बहुणा पुव्वं^{२४}गयसत्था(त्थ^०)णुसारेण ॥ १८५ ॥

अरहंताहंसुराणं नामग्गहणं च सिद्धि-बुद्धी य ।

जय-विद्धि^{२६}-मिंदु^{२७}-राया सुहसदा सोहणा^{२८} सवे ॥ १८६ ॥

नट्ठो^{२९} भग्गो अंमओ^{३०} पडिओ^{३१} तह लुंचिदो^{३२} गओ^{३३} सडिदो^{३४} ।

†खद्धो नीओ^{३५} दट्ठो^{३६} कालो हयं^{३७} चुण्णिओ^{३८} थं वद्धो थं ॥ १८७ ॥

रजन्याः प्रथमयामे गतेऽथ प्रभातसमये ।

इमं मन्त्रं च जपन् ब्रजतु नगरस्य मध्ये ॥ १८३ ॥

ॐ ह्रीं अम्बे कूष्माण्डि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥

शुभम्-अशुभमपि च सर्वं प्रथमं यत्कथयति कोऽपि तलात् ।

जीवति शुभशब्देनाशुभेन मरणं न सन्देहः ॥ १८४ ॥

भणितं देवताकथितं सहजं शब्दं भणामि शुभम्-अशुभम् ।

निश्चयते किं बहुना पूर्वागतशास्त्रानुसारेण ॥ १८५ ॥

अर्हदादिसुराणां नामग्रहणं च सिद्धि-बुद्धी च ।

जय-बुद्धि-इन्दु-राजानः शुभशब्दाः शोभनाः सर्वे ॥ १८६ ॥

नट्ठो भग्गश्च मृतः पतितस्तथा लुच्चितो गतः शटितः ।

मुक्तो नीचो दष्टः कालो हतश्रूणिगतश्च वद्धश्च ॥ १८७ ॥

1 B रयणीए, S रयणी । 2 S पढमे । 3 S बोलीणो । 4 B °समयंमि; S चिय सव्व । * In place of this, S has got the following second half पढमं ज चवह कोवि तं लेहु सरमज्झम्मि ॥ 5 B इअ° । 6 P नयरस्त । 7 B मज्झंमि । 8 B आम्बा, S it is missing 9 S it is missing 10 B ब्राह्मण° । 11 S वद २ । 12 B वागी । 13 PS चिय । 14 B चवह, S चचह । 15 B लज्ज, S लेहु । 16 S असुह । 17 S ण । 18 B भणियं । 19 P देवय° । 20 P °कहियं । 21 S स । 22 S मणेह । 23 S निसुणिज्जह । 24 BS पुव्वं गय° । 25 B अरिहवाह; S अरहवाय । 26 S णाम° । 27 S जह । 28 S विधि । 29 B मंहु । 30 S सोहणे । 31 B नट्ठो, S नट्ठो । 32 P थ; S it is missing 33 S मंदो । 34 B पडउ; S पडिउ । 35 BP it is missing 36 B लुच्चिद, P लुच्चियो । 37 S गत्तु । 38 B भिडिओ, P सडिओ । † See Notes 39 S णीदो । 40 B दिट्ठो; S देहो । 41 S थह । 42 P चुण्णिओ, S चुण्णिदो । 43 BP ह । 44 B अ ।

एवविहा' यं सदा जे असुहा द्रुति' इत्य' जिर्बलोए ।
 ते असुहा निदिष्टा' सदागमसत्यहृष्टेहिं ॥ १८८ ॥
 छत्त घय' च कलसं' संस च भेरि य राय निग्गय' ।
 जुईकुसुम सिपेवत्थ सिद्धस्या' चवण' वहिय ॥ १८९ ॥
 समुथा' जुवई वेसा एयाण' सणोवि वसण चाबि' ।
 सुइवं' हवेइ नूण' सुभीउच्छय (१) देयमुत्त' च ॥ १९० ॥
 हयं-गयं-वसहे सयडे' यं रहे' यं छत्तं घयवडे' [याबि] ।
 *गय-इहे वेउल-पडिमा पायार पउलीए [य] ॥ १९१ ॥
 असि-कुत्तं-मगसहो मग्ग' दि(व°)ट्ट' ण' सोहण' होइ ।
 इदि' कइयि' सदागय पणह' वरपणईसुरीहिं ॥ १९२ ॥

एवविभाष्य क्षया येऽशुभा भवन्त्यत्र जीवलोके ।
 येऽशुभा निर्विष्टाः क्षयागमज्ञाकविभिः ॥ १८८ ॥
 छत्र प्वजस्य कलसः सङ्ख्य भेरी च राजा निर्गम्यः ।
 मूषिककुसुम सिववत्सं सिद्धार्थोऽनन्दन वधिकम् ॥ १८९ ॥
 समुथा युवती वेश्यैतेषां स्वनोऽपि वसनेन चापि ।
 सुखवं भवति नूनं सुतोत्सवो(१) देयमुत्तं च ॥ १९० ॥
 हय-गय-वृपभाषां कलसस्य च रजस्य च छत्र-म्बजदण्डयोश्चापि ।
 गय-इहे-वेवकुल-मसिमा प्राकार प्रतोलीनां च ॥ १९१ ॥
 असि-कुम्बमङ्गक्षयो भयो वष्टो न शोभनो भवति ।
 इति कथितः क्षयागतः प्रभो वरप्रमसूरिभिः ॥ १९२ ॥

1 B एवं सुइहा; S एसइहा । 2 B हु; S वहु । 3 B जुईलि । 4 S इत्य'
 5 P लीव°, S लिब° । 6 S निदिष्टा । 7 B 'सत्त° । 8 B 'हृष्टेहिं । 9 P हयं ।
 10 S 'सं । 11 S निग्गय । 12 B वर । 13 B सिक्° । 14 S it is misleading
 15 S चंदनं च । 16 B सुइवा । 17 B एदा; S वदाव । 18 S सि । 19 P
 सुइवः । 20 S नूनं । 21 S सुक्° । 22 S 'मुत्तं । 23 S सोहव । 24 S लव° ।
 25 S वयडे । 26 B च । 27 B रेहे । 28 B च । 29 B वव° । 30 P 'ये ।
 * In place of this second half of the verse S has the following gap-
 गयइवव- - - - - वलीव ॥ 31 S 'की° । 32 S वणं । 33 B सि° ।
 34 P च; S it is missing 35 S एवणं । 36 P इह । 37 P कइयं । 38 B
 एव; P एव । 39 S चए° । 40 P 'एव°; S 'ह° ।

पक्खालिय^१ करजुअलं^२ पुव्वविहाणेण कायसंसुद्धे^३ ।
 गोरोयणाए^४ पच्छा उव्वट्ट^५ किं वियप्पेण^६ ॥ १९३ ॥
 एगंते^७ सुह्दसे पक्खालिय^८ पीढगस्स^९ उवरम्मि^{१०} ।
 वधित्ता^{११} पलियंकं^{१२} णासग्गे इक्खणं ठित्त्वा ॥ १९४ ॥
 णासग्गे^{१३} करजुअलं^{१४} धारउ^{१५} वरसंपुडं च वधेवि ।
 वामकरे सियपक्खं^{१६} दाहिणहत्थं^{१७} (°त्थे) च कसणं^{१८} च ॥ १९५ ॥
 पंचदहे वि तिहीओ^{१९} चित्तिता^{२०} अंगुलीण संघीसु ।
 चित्तह^{२१} तेसु^{२२} ह्यारं भिल्लि(भेलि°)ज्जए^{२३} जत्थ हत्थम्मि^{२४} ॥ १९६ ॥
 * [× × × ×] ।
 तं पक्खं जाणेज्जह^{२५} वरं^{२६} कज्जलं^{२७} रूवओ^{२८} चेव ॥ १९७ ॥
 अह^{२९} जीए^{३०} संघीए^{३१} विणिज्जए सो हु अक्खरो^{३२} नूणं^{३३} ।
 कसणो^{३४} ता(सा) तस्स^{३५} तिही अक्खरं^{३६} रूवे समुद्धिटा^{३७} ॥ १९८ ॥

प्रक्षाल्य करयुगलं पूर्वविधानेन कायससुद्धः ।

गोरोचनया पश्चादुद्धर्तयतु किं विकल्पेन ॥ १९३ ॥

एकान्ते शुभदेशे प्रक्षाल्य पीठकस्योपरि ।

वज्रा पर्यङ्कं नासाग्र ईक्षणं स्थापयित्वा ॥ १९४ ॥

नासाग्रे करयुगलं धारयतु वरसम्पुटं च वज्रा ।

वामकरे सितपक्षं दक्षिणहस्ते च कृष्णं च ॥ १९५ ॥

पञ्चदशापि तिसृश्चिन्तयित्वाऽङ्गुलीना सन्धिषु ।

चिन्तयत तेषु हकारं भेल्यते यत्र हस्ते ॥ १९६ ॥

[.....] ।

तं पक्षं जानीयाद्वरकज्जलरूपतश्चैव ॥ १९७ ॥

अथ येन सन्धिना विनीयते तत्खल्वक्षरं नूनम् ।

कृष्णं सा तस्य तिथिरक्षररूपे समुद्धिटा ॥ १९८ ॥

1 S पक्खालिय । 2 S °जुवल । 3 S °ससु । 4 B गोरोयणाए, S गोरोयणोए ।
 5 S उव्वट्ट । 6 B विअप्पेणं । 7 B एअंते, S एयते । 8 B पक्खालिअ, S पक्खा-
 लिय । 9 B पीढस्स, S पीढयस्स । 10 B उवरम्मि । 11 S वधित्ता । 12 B
 पलियंकं । 13 P नासग्गे, S णेसग्गे । 14 B °जुअलो, S °जुवलं । 15 B धरेइ ।
 16 B सियं । 17 S °पखं । 18 S दाहिणत्थं । 19 S °ण । 20 B तिहिउ; S
 तिहीठ । 21 S चित्तावा । 22 S it is missing 23 S it is missing. 24 BP
 भिल्लिज्जए; S णिल्लिज्जए । 25 B हत्थमि । * See Notes. 26 BP जाणेह । 27 S
 वरं । 28 S °कज्जप्ल° । 29 S °रूवओ । 30 S अहि । 31 B जाए । 32 S
 संघीए । 33 S अक्खरो । 34 S नूण । 35 BP कसणा । 36 S °स्स । 37 S
 अक्खरं । 38 B समदिहो, P समुद्धिहो ।

सिर्यवत्पाइविभूतो' पक्खालिता' सय' सय देह ।

पुण' खीर मुजित्ता' बमज्जुओ' सुअउ' मूमीए ॥ १९९ ॥

सुग्गीवस्स य मत जयेवि अट्टोयर सय तत्थ ।

*कञ्च घरेवि' विचे सुवउ' सिर्यवत्पवत्तसयणे' वा' ॥२००॥

ॐ नमो भगवदे' सुग्गीवस्स पण्ह'क्षवणस्स कमळे' २ विमळे २ वि
पुळे' २ उदर' देवी(°वि) सख्य कथय' २ इटिमिटि पुल्लिदिनी(°नि) खाहा ॥

पच्छा पहायसमए दिणस्स नाली' तयम्मि घोलीणे ।

संजवियेमेय'त्ता(°घ)डिया' पडम(°म) परमिट्टिमतेण' ॥२०१॥

पुणोवि जयेह' मूण बाराओ' एगधीस' सामिप्प ।

सुग्गीवसुमतेण' इय भणिय मुणिवरिदिहिं ॥ २०२ ॥

सुइ'मूमिअळे' फलए समरेहाइ य(य) विरामपरिहीणो(°यं) ।

कहिअउ मूमीए सम च रेहातय पच्छा' ॥ २०३ ॥

सितवस्त्राविविभूतः प्रख्यात्य स्वय स्वक देहम् ।

पुनः क्षीरं मुक्त्वा ब्रह्मपुत्रः स्वपितृ भूमौ ॥ १९९ ॥

सुग्रीवस्य च मत्त अपित्वाऽष्टोत्तरशतं वत्स ।

कार्त्तं वृत्त्वा विचे स्वपितु सितवस्त्रवत्तसवने वा ॥ २०० ॥

ॐ नमो भगवदे सुग्गीवस्स पण्हसवणस्स कमळे २ विमळे २ विपुळे २
उदर देवि सख्यं कथय २ इटिमिटि पुल्लिदिनि खाहा ॥

पश्चात् प्रयातसमये विमल्य नाडीत्रये गते ।

संजव्यैकवटिकां प्रथम परमेष्ठिमन्त्रेण ॥ २०१ ॥

पुनरपि जपत नूनं बारानेकविंशतिं सामीप्ये ।

सुग्रीवसुमन्त्रेणैति भणित मुनिवरेन्द्रैः ॥ २०२ ॥

सुविभूमितले फलके समरेखाभिश्च विरामपरिहीनम् ।

हृष्यताम् भूमौ सम च रेखात्रयं पश्चात् ॥ २०३ ॥

1 B सितव' । 2 P *विहीतो; S *विहूतो । 3 S पक्खालिता । 4 BS it is missing । 5 S पुणु । 6 B संजिता । 7 B ब्रह्मपुत्रो; P ब्रह्मपुत्र । 8 S सुपुत्र ।
* See Notes 9 S ववि । 10 BP सुप । 11 B सितव' । 12 B *सववि ।
13 S व । 14 BP भगवतो । 15 B पण्ह'; P पण' । 16 P कमळे करळे ।
17 S विपुळे । 18 S उदरे । 19 BP have got कथय only once. 20 S गोली' ।
21 B संजविय' । 22 B *मेव' । 23 B *लडिया । 24 P *यंतेव ।
25 P जयेह' । 26 P बाराव । 27 B एगधीस' । 28 P *मतेण । 29 B वर' ।
30 P *भूमौ' । 31 P *वळे । 32 B पुच्छ; P पुच्छा ।

*अट्टद्वरेहच्छिण्णे¹ जे [जे] लभन्ति तत्थ रेहाओ² ।

पढमा(०मं) हि रेहअंकं³ ठाविज्ज पयाहिणं⁴ तत्थ ॥ २०४ ॥
 अग्गिल्लं मग्गि(०ज्झि०)ल्लं पट्टिगयाइ(०इं) तहेव जाणित्ता(०ज्जा) ।
 धय-धूम-सीह-साण-विसा खर-गय-वायसा आया ॥ २०५ ॥
 रुक्खो (?) दु सीह-वसहे ठिओ कओ सोहणो समुद्धिओ ।
 इयरायाणं उवरिं अ सोहणो किं वियप्पेण ॥ २०६ ॥
 धूमो सयलायाणं⁵ उवरिम्मि सुणेह सयलकज्जेसु ।
 वह-बंध-रोय-सोअं⁶ कुणेह धणहरण-भय-णासं⁷ ॥ २०७ ॥
 सीहो धयस्स उवरिं होइ सुहो मरणदो हु धूमस्स ।
 इअरा[या]णं⁸ उवरि गओ साहइ कूराणि कम्माणि⁹ ॥ २०८ ॥
 सीहग्गि(ग्गी०)गय लाहं¹⁰ देवस्सुवरम्मि दीसए मरणं ।
 साणो धयम्मि सुहओ सेसेसुं¹¹ मज्झिमो होइ ॥ २०९ ॥
 वसहो धय-धूमगओ सुहओ मरणाय¹² होइ सीहम्मि ।
 सेसायाणं साहइ उवरित्थो¹⁴ मज्झिमं अत्थं ॥ २१० ॥

अष्टाष्टरेखाच्छिन्ना या या लभ्यन्ते तत्र रेखाः ।

प्रथमं हि रेखाङ्कं स्थापय प्रदक्षिणं तत्र ॥ २०४ ॥

अग्निममध्यमपृष्ठगतानि तथैव जानीयात् ।

ध्वज-धूम-सिंह-श्वान-वृषाः खर-गज-वायसा आयाः ॥ २०५ ॥

रुक्ष(?)स्तु सिंह-वृषभयोः स्थितः क शोभनः समुद्धिष्टः ।

इतरायाणमुपरि च शोभनः किं विकल्पेन ॥ २०६ ॥

धूमः सकलायानामुपरि जानीत सकलकार्येषु ।

वध-बन्ध-रोग-शोकान् कुर्याद् धनहरण-भय-नाशान् ॥ २०७ ॥

सिंहो ध्वजस्योपरि भवति शुभो मरणदः खलु धूमस्य ।

इतरायाणामुपरि गतः कथयति कूराणि कर्माणि ॥ २०८ ॥

सिंहोऽग्निगतो लाभं देवस्योपरि दिशति मरणम् ।

श्वानो ध्वजे शुभदः शेषेषु मध्यमो भवति ॥ २०९ ॥

वृषभो ध्वज-धूमगतः शुभदो मरणाय भवति सिंहे ।

शेषायानां कथयति उपरिस्थो मध्यममर्थम् ॥ २१० ॥

* This is the last verse in S 1 P च्छिन्ने । 2 P रेहाड । 3 P अंगं ।
 4 S पयाहिण । 5 P सयालायाणं । 6 P वहवधयरोयसोय । 7 P नासं । 8 P
 हयराण । 9 P कमाणि । 10 B लाभं । 11 P दखं । 12 B सेसेड । 13 B
 मरणइ । 14 P उवरत्थो ।

मयगल-धूमन्मि सप परिद्विओ' रासहो' सुह वेह ।
 सेसेसु' अ मञ्जत्प्यो सीहगओ' होह मरणे' य' ॥ २११ ॥
 सीहम्मि[य] धारण षण[य] ठिओ वेह जीविय' अत्य ।
 सेसेसु अ' मञ्जत्प्यो इदि' मणिय पुवसुरीहिं ॥ २१२ ॥
 दुरय-हरि-हुमवहम्मि' य परिद्विओ वायसो सुहो विद्वो ।
 मञ्जत्प्यो सेसेसु अ' साणस्सुवरिं विणासयरो ॥ २१३ ॥
 *स्सेसु नत्थि गमण आगमण होह वेसविगयस्स ।
 स्सेसु मरह सिग्घ सहजोगिगएत्तं सुत्त(सप्तु°)सहिण्ण ॥ २१४ ॥
 छाहो सहजोगिगए मिस्तजुपाए फुड होह ।
 सीहो गओ धयमि गय-सीहाण धओ तहा मित्तो ॥ २१५ ॥
 धूमस्स य साण खरो विस-धूमा रासह-सुणाण ।
 धूम धओ इस्सस्स य सेसाया तस्स इह सवे ॥ २१६ ॥
 धूमो सीह धयाण खर-वसहाण च वायसो साणो ।
 सीहस्स गओ सत्थो^{१२} इह मणिय^{१४} सुणिघरिदेहिं ॥ २१७ ॥

मदकल-धूमयोः शुनि परिक्षितो रासमः शुम वदाति ।
 सेषेषु च मध्यस्थः सिंहगतो भवति मरणे च ॥ २११ ॥
 सिंहे च वारणो ध्वजे च क्षितो वदाति जीवितमर्थम् ।
 सेषेषु च मध्यस्थ इति मणित पूर्वसुरिमिः ॥ २१२ ॥
 दुरय-हरि-हुतवहेषु च परिक्षितो वायसः शुमो विष्टः ।
 मध्यस्थः सेषेषु च श्वानश्लोपरि विनासकरः ॥ २१३ ॥
 हयेषु माक्षि गमनमागमन भवति वेसविगतवत् ।
 हयेषु शिवते शीघ्र सहजोगिगतेषु क्षुद्रसहितेषु ॥ २१४ ॥
 क्षामः सहजोगिगते मित्रपुत्राये क्षुद्र भवति ।
 सिंहे गजे ध्वजे गज-सिंहयोर्ध्वजस्य च मित्रम् ॥ २१५ ॥
 धूमस्य च श्वान-खरो धूम-धूमो रासम-श्वानयोः ।
 धूमो ध्वजस्य काकस्य च क्षेपायास्तस्येह सर्वे ॥ २१६ ॥
 धूमः सिंह-ध्वजयोः खर-धूमयोश्च वायसः श्वानः ।
 सिंहस्य गजः शस्य इति मणितं शुनिवरेभ्यः ॥ २१७ ॥

1 B परिद्विओ । 2 B रिस्तुहो । 3 B सेसेसु । 4 B सीहगड । 5 B मरो ।
 6 B च । 7 B विविद्ध । 8 P य । 9 P इह । 10 P *हुववहंदि । 11 P च ।
 * See Notes for the following six verses. 12 B गएत्तं । † B has got
 only three quarters in this verse and the last quarter is सहजोगिग-
 सुत्तसिपत्तु । 13 B सव । 14 B धवियं ।

* [× × × × ×]

नाज्जणं आएसं कुणेह किं जंपिए इत्थ ॥ २१८ ॥

रुद्धेसु अ मरणं रिउणा पट्टीए संठिए तह य ।

रिउपू(पु)रदाए^१ वहुइ^२ रोओ रोहस्स निव्वंतो ॥ २१९ ॥

नव^३ नव विंदु तिवारं ठावित्ता^४ भूयलम्मि^५ रमणीए ।

जं जस्स जम्मरिक्खं आईए^६ तं तहं दिज्जा ॥ २२० ॥

तेरहम्मं(मं)जम्माओ^७ रिक्खं गद्ध(व्वभं)स्स^८ जंमि ठाणम्मि ।

तह नामस्स य रिक्खं नायव्वं जत्थ निवडेइ ॥ २२१ ॥

तिविद्यप्पं^९ नक्खत्तं गहेहि पावेहि जस्स फुड विद्धं ।

तो मरइ न संदेहो इय^{१०} भणिअं^{११} दुग्गएवेण ॥ २२२ ॥

तह वि हु^{१२} भुअंगचक्के अस्सिणिआइ^{१३} हवेइ^{१४} (वंति)रिक्खाइं ।

पावगहा मुह-पुच्छे णाडीए^{१५} सो लहुं मरइ ॥ २२३ ॥

जम्मि^{१६} सणी^{१७} णक्खत्ते^{१८} तं वयणे देह सूरपुत्तस्स ।

चत्तारि पसत्थे^{१९} भुवे चलभुवि^{२०} [य] च्छह सुरिक्खाइं ॥ २२४ ॥

[× × × ×] ।

ज्ञात्वाऽऽदेशं कुरुत किं जल्पितेनात्र ॥ २१८ ॥

रुद्धेषु च मरणं रिपुणा पृष्टे सस्थिते तथा च ।

रिपुपुरत आये वर्धते रोगो रोगिणो निर्भ्रान्तम् ॥ २१९ ॥

नव नव विन्दूंस्त्रिवारं स्थापयित्वा भूतले रमणीये ।

यद्यस्य जन्मर्क्षमादौ तत्तथा दत्त ॥ २२० ॥

त्रयोदशं जन्मादक्षं गर्भस्य यस्मिन् स्थाने ।

तथा नान्नश्चर्क्षं ज्ञातव्यं यत्र निपतति ॥ २२१ ॥

त्रिविकल्पं नक्षत्रं ग्रहैः पापैर्यस्य स्फुटं विद्धम् ।

ततो म्रियते न सन्देह इति भणितं दुर्गदेवेन ॥ २२२ ॥

तथाऽपि खलु भुजङ्गचक्रेऽश्विन्यादीनि भवन्त्यृक्षाणि ।

पापग्रहा मुख-पुच्छयोर्नाड्या स लघु म्रियते ॥ २२३ ॥

यस्मिन्श्चनिर्नेक्षत्रे तद्वदने दत्त सूरपुत्रस्य ।

चत्वारि प्रशस्त्रभुजे चलभुजयोश्च पद् स्वृक्षाणि ॥ २२४ ॥

* The first half of this verse is missing in both B and P. 1 B पूरिदाए । 2 B चद्ध । 3 B नव २ । 4 B ठायत्ता । 5 B भूयलम्मि । 6 P राइए । 7 B जम्माड । 8 P गद्धस्स । 9 B निविज्जण । 10 P इह । 11 P भणियं । 12 B ह । 13 P अस्सिणियाइ । 14 P हवेवि । 15 P नाडीए । 16 P जमि । 17 B सणि । 18 P नक्खत्ते । 19 P पसत्थे । 20 P चलभूवे ।

वामन्(०मु०)पमि' उ चउरो हियपयप चैव दोणिण नयनेसु ।
 सीसंमि तम्मि गुञ्जे वो उद्धिह' देह नियमेण' ॥ २२५ ॥
 दुक्खं लाह च(प०)त्ता हादे' सवाउ तहेय' दुक्खं च ।
 सुह पीदि' अत्थ लाहो मरण वि अ' पायगर्हणुत्तो ॥ २२६ ॥
 अकचटतपजस' वग्गा' एपहिं होइ नामसम्भूहि ।
 [तह य] अइउपओ पच सरा' ण आपुपुवीए ॥ २२७ ॥
 नवा भवा [य] जया रिक्खा पुण्णा' [पच] तिही नेवा' ।
 पडिबयं विदिया' तिदिया' चउत्थि तह पचमी कमसो ॥ २२८ ॥
 उदियो' भमियो' भामिदं संज्झागओ' [य] मुणेह अत्थमिओ' ।
 पचदिणो णायं [वो] नामसरो' होइ निग्मंतो' ॥ २२९ ॥
 जम्मसरो' रिक्खावो' गम्मसरो वि अ' तहेच णाअवो' ।
 दुर्भंसत्तरिदिअह' (०इ०)सरो णायवो' सत्यदिट्ठीए ॥ २३० ॥

वाममुचे तु चत्वारि ह्यहके चैव द्वे नवनयोः ।

सीसं तस्मिन् गुञ्जे द्वे जुञ्जा(१) इत्त नियमेन ॥ २२५ ॥

दुःखं अमो वात्रा पातः सर्वसात्त्वैश्च दुःखं च ।

सुखं प्रीतिरर्थो कामो मरणमपि च पापमहमुक्तः ॥ २२६ ॥

अकचटतपयज्ञा वर्गा एतेभ्यो भवति नामसम्भूतिः ।

तथा च अइउपओपञ्चसरा मन्वापुपूर्व्या ॥ २२७ ॥

मन्वा भवा च जया रिक्खा पूर्णा पञ्च सिबयो ज्ञेयाः ।

प्रतिपद् द्वितीया तृतीया चतुर्थी तथा पञ्चमी क्रमज्ञः ॥ २२८ ॥

उचितो भ्रमितो भ्रामितः सन्ध्यागतश्च जानीतासमितः ।

पञ्चदिनो ज्ञातव्यो नामसरो भवति निर्भ्रान्तम् ॥ २२९ ॥

जन्मसरो ऋद्धाद्गर्मसरोऽपि च तथैव ज्ञातव्यः ।

द्विचतस्रिदिवससरो ज्ञातव्यः साक्षरज्ञा ॥ २३० ॥

1 B वाममुचि । 2 B उद्धिहि । 3 P नियमेन । 4 P इत्त । 5 B ललेच ।
 6 P पच । 7 P विव । 8 B णाहे । 9 B अकचटतपयज्ञ । 10 B ववा । 11 B
 सुप । 12 P दुष्य । 13 B निवा । 14 P पविचह । 15 P सिईवा । 16 P
 वईवा । 17 P इहो । 18 P ममिओ । 19 P भामिच । 20 P संज्झापड । 21 P
 चत्पदिओ । 22 P वाच । 23 B वामसरो । 24 B निर्भ्रान्तो । 25 P जन्मसरो ।
 26 P रिक्खाव । 27 P विव । 28 P वाववो । 29 P हुव । 30 P चैव ।
 31 P वाचय्य ।

कत्तिय^१ मायसिरं चिअ^२ वारसदिअहाइं^३ तह य पुसस्स^४ ।

उदएइ अयारसरो^५ इइ^६ कहियं^७ सत्थइत्तेहिं^८ ॥ २३१ ॥

पुस्संठारहदिअहे^{१०} माहे तह फग्गुणस्स चउवीसा^{११} ।

दीसेइ इयारसरो उइओ [त]ह सयलदरिसीहिं ॥ २३२ ॥

फग्गुणद(छ^०)हदियहाइं^{१८} [तह य] मुणेह तह चित्त-वइसाहे ।

होइ उआरे^{१४} उदओ जिट्ठस्स छहेव दिअहाइं^{१५} ॥ २३३ ॥

चउवीस^{१६} जिट्ठदिअहे^{१७} आसाढ(०ढं) तह य सावणदिणाइं ।

अट्टारह णेआइं^{१८} एआरसरस्स^{१०} उदउ त्ति ॥ २३४ ॥

सावणसिअपक्खस्स य वारसदिअहाइं^{२१} होइ उदउ^{२२} त्ति ।

भइवयं अस्सज(०जु^०)यं उहा(ओआ^०)रसरस्सं णाअवो ॥ २३५ ॥

एवं रासिसरो विअ^{२४} णायवो^{२५} होइ आणुपुवीए ।

तुलयाई सयलाणं रविसंकमणेण अविअप्पं^{२६} ॥ २३६ ॥

कार्तिकमार्गशीर्षावेव द्वादश दिवसांस्तथा च पौषस्य ।

उदैत्यकारस्वर इति कथितं शास्त्रविद्धिः ॥ २३१ ॥

पौषाष्टादशदिवसान् माघं तथा फाल्गुनस्य चतुर्विंशतिम् ।

दृश्यत इकारस्वर उदितस्तथा सकलदर्शिभिः ॥ २३२ ॥

फाल्गुनपङ्क्तिदिवसांस्तथा च जानीत तथा चैत्र-वैशाखौ ।

भवत्युकार उदयो ज्येष्ठस्य षडेव दिवसान् ॥ २३३ ॥

चतुर्विंशतिं ज्येष्ठदिवसानापाढं तथा च श्रावणदिनानि ।

अष्टादश ज्ञेयान्येकारस्वरस्योदय इति ॥ २३४ ॥

श्रावणसितपक्षस्य च द्वादश दिवसान् भवत्युदय इति ।

भाद्रपदमन्थयुजमोकारस्वरस्य ज्ञातव्यः ॥ २३५ ॥

एवं राशिस्वरोऽपि च ज्ञातव्यो भवत्यानुपूर्व्या ।

तुलकादीनां सकलानां रविसङ्क्रमणेनाविकल्पम् ॥ २३६ ॥

१ B कत्तिअ^० । २ P चिय । ३ P ०दियहाइ । ४ B पूसस्स । ५ B आरसरो ।
 ६ P इय । ७ B कहिअं । ८ B सत्थयत्तेहि । ९ B पुस^० । १० P ०दियहे । ११ P
 चउवीसा । १२ B इआरस^० । १३ B दिअहाइ । १४ P उयारे । १५ P दियहाइं ।
 १६ P चउवीस । १७ P छट्ठदियहे । १८ P नेयाह । १९ P एयारसरसस्स । २० P
 ०सिय^० । २१ P ०दियहाइं । २२ B उदय । २३ P उवयारसहस्स । २४ P विय ।
 २५ P नायवो । २६ P अत्तियप्पं ।

नक्षत्रतः तद् रासी' यग्ग तह[य] तिही[य] वियाणेह' ।
 पचधि' कूरगहेहि' विद्वाह' णेह' सो जिअह' ॥ २३७ ॥
 कोणेसु सरा' देवा' अट्ट(०)धीस उ तह य रिक्खाह ।
 इअ" *अयकहडाचफे चउदि(०हि)साह[सु] पयसेण ॥२३८॥

अवकहडा मटपरता णयभन(०ज)सी' तह य सत्य गसह(०व)धा ।
 मेसाहसुरासीओ णदाह'तिहीउ सयलाउ" ॥ २३९ ॥

इअ" अवकहडाचफः भणिअ सत्याणुसारदिट्ठीए ।
 पणहया(०णहा)लस्स" य लग्ग भणिअमाण निसामेह ॥ २४० ॥
 वृअस्स" पणहयाले" लग्ग दिट्ठ" जुअ" च पावेहि ।
 ता मरह रोअंगहिओ इयरं" पि असोहण" कअं ॥ २४१ ॥
 अट्टमठाणम्मि ससी जह लग्गो" होह पावसंदिट्ठो ।
 अहव जुओ" आपसह मरण" रोएहि" गहिअस्स" ॥ २४२ ॥

नक्षत्रं तथा राशीम् वर्गं तथा च सिद्धीन् विजालीत ।

पञ्चापि कूरमहेर्विद्यानि नेह स जीवति ॥ २३७ ॥

कोणेषु सरा देवा अष्टाविंशतिस्तु तथा भर्षाः ।

इत्यवकहडाचफे चतुर्विंशतिषु प्रयत्नेन ॥ २३८ ॥

अवकहडा मटपरता नयमजसास्तथा च तत्र गतवृत्तजाः ।

मेपाविमुपज्ञयो नन्वावितिमयः सकलाः ॥ २३९ ॥

इत्यवकहडाचफः भणित शास्त्रानुसारदृष्ट्या ।

प्रभकाञ्जस च छत्रं भण्यमान निष्णामयत ॥ २४० ॥

द्वुत्स प्रभकाले छत्रं दृष्टं युतं च पापैः ।

तथा क्षिपते रोगगृहीत इतरमप्यशोभन कार्पम् ॥ २४१ ॥

अष्टमस्थाने क्षत्री यदि छत्रो भवति पापसन्दृष्टः ।

अथवा पुत्र आविष्यत मरणं रोगैर्गृहीतस्य ॥ २४२ ॥

1 B रासी । 2 B विजाणह । 3 B पचु । 4 B णहेहि । 5 P विद्याहि । 6 P मेह । 7 P विचह । 8 P सुत । 9 P देवा । 10 P इअ । * See Notes.
 11 P मअम् । 12 P णथा । 13 P णथा । 14 P णदाउ । 15 P सयलाओ ।
 16 P इह । 17 P पणहयालस्स । 18 P वृअस्स । 19 P वणहयाले । 20 B वृह ।
 21 B वं च । 22 P रोए" । 23 B इयरं । 24 P असोहणं । 25 B अअं ।
 26 B जुओ । 27 P मरण । 28 P रोएहि । 29 P गदिवस्स ।

णहजाणं¹ [अह]व दिणे पञ्चयं² इह कहेमि किं बहुणा ।
 पुव्वसूरी(°मुणी°)हिं भणिए लवमित्तं जएँ अ जीवित्ता* ॥२४३॥
 †दह दिअह अस्सिणि(°णी°)ए भरणीएँ हवंति पउरदिअहाइं ।
 सत्त दिणं³ कत्तियाए रोहिणिरिक्खे⁴ य पंचेव ॥ २४४ ॥
 दह दियह⁵ मिगसिरम्मि अ⁶ पउरदिणाइं⁷ हवंति अद्दाए ।
 पक्खं⁸ पुणव्वसुम्मि⁹ अ¹⁰ दह दिअहे¹¹ जाण पुस्सम्मि ॥२४५॥
 पउरदिणे¹²(°णा) निदिट्ठे(°ट्ठा) असिलेसाए¹³ महाइ¹⁴ मासिक्कं¹⁵ ।
 ×तह पुव्वफग्गुणीए सत्तेव एगवीसं¹⁶ च उत्तराए¹⁷ हु¹⁸ ॥२४६॥
 §एयारसं¹⁹ हत्थंमि अ एगदिणं जाण तह य चित्ताए ।
 साईइं²⁰ सत्त दिअहे²¹ दह दिअहे²² तह विसाहाए ॥ २४७ ॥
 अणुराहाए वीसं जिट्ठाएँ विआणं²³ पउरदिअहाइं²⁴ ।
 मूलम्मि²⁵ चउट्ठीसं पुवासाढाएँ एअं²⁶ उ ॥ २४८ ॥

नभजानामथवा दिनानि प्रत्येकमिह कथयामि किं बहुना ।
 पूर्वमुनिभिर्भणितानि लवमात्रं जगति च जीवित्वा ॥ २४३ ॥
 दश दिवसा अश्विन्यां भरण्यां भवन्ति प्रचुरदिवसाः ।
 सप्त दिनानि कृत्तिकायां रोहिण्यृक्षे च पञ्चैव ॥ २४४ ॥
 दश दिवसा मृगशिरसि च प्रचुरदिनानि भवन्त्यार्द्रायाम् ।
 पक्षं पुनर्वसुश्च दश दिवसाञ्जानीहि पुष्ये ॥ २४५ ॥
 प्रचुरदिनानि निर्दिष्टान्यश्लेषायां मघायां मासैकम् ।
 तथा पूर्वाफल्गुन्या सप्तैवैकविंशति चोत्तरायां खलु ॥ २४६ ॥
 एकादश हस्ते चैकदिनं जानीहि तथा च चित्रायाम् ।
 स्वात्यां सप्त दिवसान् दश दिवसांस्तथा विशाखायाम् ॥ २४७ ॥
 अनुराधायां विंशतिं ज्येष्ठायां विजानीहि प्रचुरदिवसान् ।
 मूले चतुर्विंशतिं पूर्वाषाढायामेकं तु ॥ २४८ ॥

1 P नजहाणं । 2 P पञ्चयं । * See Notes P has got हवंति पउरदियहाइं
 in place of the last quarter † The whole first half is missing
 in P 3 B दित्त । 4 B रक्खे । 5 B दिहअ । 6 P य । 7 B दिणा । 8 P
 पक्ख । 9 P पुणव्वसंमि । 10 P य । 11 P दियहे । 12 B पउरदिणे । 13 B
 असलेसाए । 14 B महा । 15 B माएसिक्क । × See Notes 16 P इगवीसं ।
 17 B उत्तराए । 18 P हु । § उत्तराए हु of the preceding verse has been
 wrongly included here in this verse in B 19 B एयारस्स । 20 B
 साईए । 21 P दियहे । 22 P टियहे । 23 P वियाण । 24 P ०दियहाइ । 25 P
 मूरुमि । 26 P एय ।

वह दिअह^१ उत्तराय सवणम्मि विआण^२ पच्च वरदिअहे^३ ।
 पक्ख घणिट्ठरिक्खे^४ धीसदिणा सयमिसाय य ॥ २४९ ॥
 पुषस्स^५ भइयहा पउरदिणे उत्तराइ^६ तह^७ धीसं^८ ।
 इगधीसं^९ पियं रिक्खे^{१०} रेयइदिअहे समुदिट्ठे ॥ २५० ॥
 एतावत्ति दिणाइ चिट्ठइ रोओ^{११} इमेसु रिक्खेसु^{१२} ।
 पत्थिपस्स^{१३} य रोइस्स^{१४} य किं बहुणा इह पलायेण ॥ २५१ ॥
 रि(दि^{१५})ट्ठ^{१६} रिट्ठो वि पुणो जीवइ तावत्ति सो वि^{१७} दिअहाइ^{१८} ।
 *जो छेइ अणसण विअ^{१९} सो जीवइ तत्तिए^{२०} दिअहे^{२१} ॥ २५२ ॥
 इअ^{२२} दिअहंतएण विअ^{२३} बहुविहसत्थाणुसारदिट्ठीए ।
 छयमित्त विअ^{२४} रहय^{२५} (य) सिरिदिट्ठसमुच्चय सत्थ ॥ २५३ ॥
 जयउ जए^{२६} जियमाणो^{२७} सजमदेवो मुणीसरो इत्थ ।
 तइवि हु सजमसेणो माधवध्वो गुरु तइ य ॥ २५४ ॥

वक्ष विवसासुत्तरायां भ्रमणे विजानीहि पञ्च वरविषयान् ।
 पक्ष घनिष्ठर्षे विवसति विनामि द्वावभिषायां च ॥ २४९ ॥
 पूर्वायां मात्रपदायां प्रभुरविनासुत्तरायां तथा विवसति ।
 एकविंशतिरेवर्षे रेवत्यां विवसाः समुदिष्टाः ॥ २५० ॥
 एतावन्ति विनामि विवसति रोग एवमेतेषु ।
 पत्थिपञ्च च रोगिणञ्च किं बहुनेह प्रलायेण ॥ २५१ ॥
 दृष्टरिष्टोऽपि पुनर्जीवति तावतः सोऽपि विवसाम् ।
 यो काल्यनक्षत्रमेव च जीवति तावतो विवसाम् ॥ २५२ ॥
 इति विवसत्रयेणापि च बहुविधशास्त्रानुसाररूपा ।
 छत्रमात्रमेव रचितं श्रीरिष्टसमुच्चयं शास्त्रम् ॥ २५३ ॥
 जयतु जगति जितमानः संयमदेवो मुनीश्वरोऽत्र ।
 तथापि सप्त संयमसेनो माधवध्वो गुरुस्तथा च ॥ २५४ ॥

1 P दिअह । 2 P विआण । 3 P दिअहे । 4 B वणिट्ठं । 5 B पक्खे । 6 P पुषसु । 7 B उत्तराय । 8 B वह य । 9 B धीसं । 10 B it is missing; 11 B विअ । 12 B रक्खे । 13 B रोओ । 14 B दिअहेसु । 15 B पत्थिपस्स । 16 B रोवस्स । 17 P दिअ । 18 P it is missing 19 P दिअहे ।
 * This second half and the whole following verse make the verse 252 in P 20 P विअ । 21 B तत्तिए । 22 B दिअहे । 23 P इह । 24 P दिअहं । 25 P विअ । 26 P विअ । 27 B र्जमं । 28 P it is missing 29 B जीवमाना ।

रइयं^१ बहुसत्थत्थं उवजीवित्ता हु दुग्गएवेण ।

रिद्धंसमुच्चयसत्थं वयणेण [संजम] देवस्स ॥ २५५ ॥

जं इह किंपि वरिद्धं^८ अयाणमाणेण अहव^४ गव्वेण^५ ।

तं रिद्धसत्थंणिउणे^७ सोहेवि महीइ^८ पयडंतु ॥ २५६ ॥

जो च्छदंसण-तक्क-तक्किअंइम(०मई) पंचंग^{११}-सद्दागमे

जो गी(णी०)सेसमहीसनीतिकुसलो वाइव्वभ(ईभ०)कंठीरवो ।

जो सिद्धंतमपारतीरसुनिही तीरेवि पारंगओ

सो देवो सिरिसंजमाइमुणिवो आसी इहं^{१३} भूतले^{१६} ॥ २५७ ॥

संजाओ इह तस्स चारुचरिओ नाणं^{१४} बुद्धोयं(०धोया) मई

सीसो देसजई सं(वि०)बोहणपरो णीसेसंबुद्धागमो ।

नामेणं^{१६} सिरिदुग्गएव विदिओ^{१७} वागीसरायण्णओ^{१८}

तेणेदं रइयं^{१९} विसुद्धमइणा^{२०} सत्थं महत्थं फुडं ॥ २५८ ॥

रचितं बहुशास्त्रार्थमुपजीव्य खलु दुर्गदेवेन ।

रिष्टसमुच्चयशास्त्रं वचनेन संयमदेवस्य ॥ २५५ ॥

यदिह किमप्यपरिष्टमजानताऽथवा गर्वेण ।

तद्विष्टशास्त्रनिपुणाः शोधयित्वा मह्यं प्रकटयन्तु ॥ २५६ ॥

यः षड्दर्शन-तर्क-तार्कितमतिः पञ्चाङ्ग-शब्दागमः

सो निःशेषमहीशनीतिकुशलो वादीभकण्ठीरवः ।

यः सिद्धान्तमपारतीरसुनिधिं तीर्त्वा पारंगतः

स देवः श्रीसंयमादिमुनिप आसीदिह भूतले ॥ २५७ ॥

सञ्जात इह तस्य चारुचरितो ज्ञानाम्बुधौता मतिः

शिष्यो देशजयी विबोधनपरो निःशेषबुद्धागमः ।

नाम्ना श्रीदुर्गदेवो विदितो वागीश्वरापन्नकः

तेनेदं रचितं विशुद्धमतिना शास्त्र महदर्थं स्फुटम् ॥ २५८ ॥

1 B रइयं । 2 B रिद्ध । 3 P विरिद्ध । 4 B अहव । 5 B वव्वेण । 6 P ०सत्थं ।
7 P ०निउणे । 8 B महीए । 9 B च्छदं । 10 P ०तक्कियं । 11 B पचंगं ।
12 P इह । 13 P मूलले । 14 B नामं । 15 P नीसेसं । 16 P नामाण ।
17 P विइओ । 18 P ०यसओ । 19 B रइयं । 20 B ०मईणा ।

जा' घम्मो' जिणदिट्ठणिच्छिदंयये' (°पप) बद्ध(वद्धे°)ति जाबज्जइ
 जा मेरु सुरपायवेहि सरिसो(°हिओ) जाव(°व) मही सा मही ।
 जा नाय (°) च सुरा णभो तिपहुगा चद-क-तारागण
 तावच्छेउ' महीअलम्मिं विविट्ठ(°य) बुग्गस्स मत्थ जसो(°से) ॥२५९॥

संघच्छरंइगसहसे बोलीणे णवयसीइ संजुत्ते ।
 सावणसुक्केपारसि' दिअहम्मि' [य] मूलरिपस्समि' ॥ २६० ॥
 सिरिकुम्मनपरण[य]ए सिरिलच्छिनिवासनिवहरंजमि ।
 सिरिसंतिनाहभवणे' मुणि भविअं-सम्मउमे(°छे) रम्मे' २६१

इति रिष्टसमुच्चयशास्त्र समाप्तम् ।

यावद् घर्मो जिनविद्यनिश्चितपदो वर्धते यावज्जगति
 यावन्मेरुः सुरपायैः सहिषो यावन्मही सा मही ।
 जा नाय (°) च सुरा णभविपमगा चन्द्र-अर्क-तारागणम्
 यावदाक्षां महीवले विविध बुर्गस्य साह यस्ससि ॥ २५९ ॥
 संवत्सरेकसहस्रे गते नवाशीतिसंमुत्ते ।
 यावज्जुक्केकावइयां विवसे च मूर्च्छे ॥ २६० ॥
 श्रीकुम्मनगरनगके श्रीलक्ष्मीनिवासनृपसिराम्ये ।
 श्रीशान्तिनायभवने मुनि-भविक-शर्मज्जुत्ते रम्ये ॥ २६१ ॥

1 B जो; 2 P चंमो; 3 P 'विच्छिद'। 4 B 'वुहि'। 5 B 'वहीम'। 6 P 'वद्धे'। 7 P 'महीव'। 8 B 'संवत्सर'। 9 P 'वच'। 10 B 'वारसि'। 11 P 'विहम्मि'। 12 B 'रत्तम्मि'। 13 B 'चवइ'। 14 B 'हुवने'। 15 P 'मरिच'। 16 B 'सि'।

English Translation of the Riṣṭasamuccaya

N. B.—Figures to the left indicate the numbers of the verses.

- 1 Om. Bow to Jina. I describe the Riṣṭas (evil signs) having bowed to the pair of feet of Vira which shine on account of the splendour of the rays (shooting) from the costly gems of the crowns of gods and goblins bowing (to it).
- 2 There is no doubt that (this) soul gets, indeed, auspicious humanhood with great exertion wandering in the world in a large variety of classes.
- 3 Even though (this) humanhood is obtained, love, Lakṣmī and life are transitory Religion preached by the Jinas is undoubtedly permanent.
- 4 Even if Jinas' religion is resorted to, a human being is overpowered here with miseries as he falls prey to various types of carelessnesses and a quaternary of passions
- 5 Objects of addictions in the world as taught by the Jinas are gambling, honey, wine, meat, prostitute, hunting, thief and other's wife.
- 6 A being is verily full of diverse diseases in this world even though he is devoted to religion and devoid of (aforesaid) addictions. There is no doubt as to that.
- 7 There are five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four diseases.
- 8 Being attacked by diseases of this type and overtaken by sensuous pleasures, he does not think of religion in order to be happy in the next world.
- 9 Eye, ear, nose, tongue and skin are the five senses. Form, voice, smell, taste and touch are their objects.

- 10 In the case of all beings death is preceded by, it is preached another birth. (It takes place) through poison snake, weapon fire, water, falling from a precipice and diseases.
- 11 (There are three humours namely) Wind, Bile and Phlegm. Their combination is called Sannipāta (Pneumonia) Vitality or life is thrown out of order without fail by these (1)
- 12 Few people undertake Sarhlekhanā which is twofold though they might have obtained human existence which is difficult to be obtained as well as a religion the characteristic mark of which is non injury
- 13 Sarhlekhanā is of two types —external and internal Sarhlekhanā in the case of passions is called internal Sarhlekhanā and it is styled external Sarhlekhanā if it refers to physical objects.
- 14 If one, who is fit to get emancipation and whose body is emaciated (on account of Sarhlekhanā) wants to die an excellent death by fasting he sees these Rīṣṭas here if due care is taken.
- 15 I describe the Rīṣṭas of one who remaining in this world undertakes the vow of Ārādhanāpatākā, having conquered troubles.
- 16 Listen to (these) Rīṣṭas which have been described by wise Durgadeva from an excellent collection called Marapakapṛīkā having got them by way of tradition handed down by ancient teachers.
- 17 There is no doubt that threefold Rīṣṭa can take place at the time of one's death namely the Rīṣṭa referring to body or to external objects or to form.
- 18 Rīṣṭa taking place in a body is called Pīṇḍastha Rīṣṭa. According to scriptures it is also to be known consisting of various types.
- 19 If a delicate pair of hands becomes black and very tough and if the fingers crack know that it is a Rīṣṭa in his case.
- 20 If the pair of his eyes is stationary if his lustreless body becomes woodlike and if the forehead sweats, he lives but for seven days.
- 21 He lives for seven days only if his closed up mouth opens (at once) if his eyes do not wink and if the nails and hair get rotten (or fall off)

- 22 It is clear that he lives only for a month who shakes even when he is inactive, who becomes fat (all at once) even when he is (constitutionally) lean and *vice versa* and who sleeps with hand on head.
- 23 He lives for a month whose fingers, when they are placed round the neck to effect a fast bondage, do not give rise to such a bondage.
- 24 He lives for thirty days when he does not know, while eating, whether it tastes pungent, bitter, astringent, sour, sweet or saltish.
- 25 Know that he is dead if he does not feel his limbs, if his sight is cast upwards and is without motion and if the hands and feet do not move.
- 26 Know that his death is imminent if blood is coming out of his mouth and if he is panting ceaselessly.
- 27 It is stated in the scriptures that he is to die within a month if his lips, nails and teeth become dark without any reason.
- 28 Know that he is fast approaching his end if his mouth and tongue get dark, his neck droops repeatedly without any cause and his breath is repeatedly choked.
- 29 His life is for seven days if the joints of the fingers of his hands and feet do not crack and if he does not hear the (ringing) noise in his ears
- 30 It is declared by those who are well versed in sciences that he lives for a month whose tip of tongue becomes very dark and whose big forehead-mark is destroyed.
- 31 It is said by ancient preceptors that he lives, indeed, for three days if water placed on his hands and feet dries up.
- 32 It is also said by ancient teachers that he dies very soon if cold wind comes out from his mouth, nose and private parts.
- 33 It is stated that his life here on this earth is for fifteen days if his body is lustreless and if his breath trembles as it comes out.
- 34 He lives for seven days if the water-drops fall continuously from his eyes without any (apparent) reason and if his teeth become black.
- 35 It is expounded that he dies undoubtedly within a couple of days if the disc of the star does not revolve with the revolution of his eyes.

- 36 He lives for four months if he loses patience and memory and if he cannot walk. Also he lives for the same duration if he sleeps much or if he does not sleep at all.
- 37 He lives for a day here if he does not see his own tongue three days in the case of his nose and nine days in the case of the middle of his eyebrows.
- 38 It is said by those proficient in the scriptures that his life would be for seven days if he does not hear the noise in his ears and for five days if he does not see the pupils of his eyes (!)
- 39 He lives, indeed for seven days when his folded palms do not stick so as to give rise to a *sampuṣṭa* (cavity) or when his hands separate with great difficulty after they have once formed a *sampuṣṭa*.
- 40 So these are the *Riṣṭas* concerning body described according to the doctrines of the Jinas. (Now) listen to the *Riṣṭas* indicated through external objects, outlined in brief
- 41 If one sees any of these—the moon, sun, lamp etc.—as an inauspicious indication it is called by the best amongst saints a *Riṣṭa* regarding an external object.
- 42 There is no doubt that it can also be distinguished by a lot of varieties. Listen to that which is narrated according to doctrines of various scriptures.
- 43-44 Let him see the *Riṣṭa* of the object as described in Jain scriptures, first after having washed his body and having put on white garments, anointments and decorations, having worshipped the Lord of the Jinas, and having charged twenty-one times his mouth with the divine power of the following *mantra*—*Om hrīṃ namo arahantāṃ kaṃale kaṃale vimale vimale udara devī iṣṭimīṭi paṇḍimī svāhā*.
- 45 There is one moon in the universe. If one sees it in various forms as well as full of holes, his life will, indeed be for one year.
- 46 So also if he sees the disc of the sun full of holes and in various forms, it is said by those proficient in sciences, that his life will be for one year.
- 47 His life here is said to be for one year if he sees the sun, moon and stars having no lustre, assuming various forms and abounding in holes.

- 48' He dies immediately who sees a single flame of lamp in manifold forms. There is no necessity of saying too much on this point.
- 49 It is said by the best amongst thinkers that his death will take place shortly if he sees the highest tree (palm tree) burnt as if it were with frost or fire.
- 50 There is no doubt that his life will be for three months if he sees revolving the bright disc of the sun, moon and stars for seven days.
- 51 He lives for four *ghaṭikās* if he sees in all the four corners four discs of the sun and moon, and lives for four days if he sees four pieces of them both in the four directions.
- 52 If he sees a hole in the middle of them, he lives for a month, six months, a couple of months, ten days or a fortnight (?) respectively.
- 53 His life is stated to be for twelve days if he sees the disc of the sun and the moon containing many holes and falling on earth.
- 54 It is said by the excellent amongst thinkers that his life is for four days if he sees the stars, the sun and the moon in blue colour.
- 55 He lives for six days if he sees the disc of the sun or the moon emitting smokes or in flames or discharging only water or blood.
- 56 It is said according to scriptures that he lives for six months if he sees (something) like a line of collyrium in the middle portion of the moon and the sun.
- 57' It is said by the old folk that his life would be for six months if he sees the disc of the sun or of the moon pierced with arrows or if he sees a piece of them.
- 58 His death is imminent if he calls (ravingly) day a night and night a day. Where is the scope for much doubt here?
- 59 If one does not feel the shining sun but (on the contrary) says "This is cold", he dies at that very moment even if the lord of gods protects him.
- 60 He lives for seven days if water placed on his moustaches dries up at the end of the day. This is only with reference to dark half but the reverse (is true) regarding bright half.

- 61 Having taken a cavityful of rice, he cooks (it); (having cooked) if the cavityful of rice becomes less or more, his death occurs soon.
- 62 There is a danger of his life if (they) place a bone in his kitchen or bedroom or members of his family die shortly if (they) run with (a bone).
- 63 Having enchanted the thread with the spell and having measured the foot with it in the evening and having again measured the foot (with it) at the time of day-break, if the thread is found less, he lives for a month.
- 64 His death is stated to be immediate if he sees his own teeth or those of others as black, white red and yellow in the mirror
- 65 On the second day of the bright half if one sees the disc of the moon with three cusps or with no cusp and also with a smoky envelope over it, he lives for some part of the day
- 66 It is declared by the ancient seers that he lives for a month if he sees that the moon is without the sign of a deer dusky or resembles a man (in appearance)
- 67 The Padaatha Riṣṭas (portentous events regarding external objects) are narrated in this manner according to ancient scriptures. Now listen to the Rūpasta Riṣṭas (those concerning forms).
- 68 It is called a Rūpasta Riṣṭa (an evil sign of the form) where form is shown. Listen with a mind also to that which is to be just now described and which is of many types.
- 69 That which is known through a shadow-man or a dream, or which is a direct or an indirect Riṣṭa is also called a Riṣṭa by those well up in the science of the Riṣṭas.
- 70 Having washed the body and properly decorated it with white garments etc., let him see his shadow in a solitary place having first charged his body with the māntṛic power
- 71-72 Having enchanted the whole body with (this) spell (Om hrīṃ rakṣe rakṣe raktapriye śiṃhamastakam-mārūḍhe kṣamāṃśidevi mama śarīre avatara avatara chāyāṃ satyāṃ kuru kuru hrīṃ svāhā) the full-bodied mantrika should see the excellent shadow, on an auspicious

- day, in the forenoon, in a cloudless and windless place, with threefold purity of mind, speech and body, on an even and purified piece of land devoid of water, husks, charcoals, leather, and any other shadow.
- 73 There is no doubt that according to scriptures the shadow is clearly known to be threefold, namely, one's own shadow, other's shadow and the shadow-man.
- 74 That shadow is, as a rule, styled his own shadow by those proficient in interpreting the scriptures, when the shadow of his own body is seen there in the following prescribed manner.
- 75 It is pronounced by the omniscient seers that if a sick man who is standing there does not see his own shadow, he lives, verily, for ten days.
- 76 His life is for two days if he sees two shadows. If he sees half of his shadow, know his life (to be) for two days.
- 77 There is no room for doubt that his auspicious life is only for a day if the *mantrin* even does not see his (sick man's) shadow when he (*mantrin*) is looking at it.
- 78 Know his death to be immediate if he sees his own shadow in various forms such as those of bull, elephant, crow, donkey, buffalo or horse.
- 79 It is stated by the knowers of the scriptures that his death is imminent if he sees his own shadow as if having a face bent downwards or turned away or if he sees his own shadow as if distracted.
- 80 His death is, as a rule, to take place shortly if he sees, indeed, the shadow covered with smoke or burning with fire or if he sees the shadow without a head.
- 81 He lives (respectively) for three or four or five days or six nights, respectively, if he sees his shadow (to be) blue, yellow, black or red.
- 82 His life is, doubtless, for a single day if he sees the shadow being cut-off by black people.
- 83-84 . Or if he sees it torn to pieces with arrows, pikes, lances, spears, iron-spears or knives or rent asunder with swords etc, or reduced to powder with clubs etc he lives for seven days. His death is said to be imminent who sees it weeping.

- 85 One's own shadow has been described in this way. The description of other's shadow is also to be understood as similar to that of one's own shadow. But a special feature as narrated by those skilled in the scriptures is now shown.
- 86 A very handsome young man, neither stunted nor tall, having got his body washed, should get himself anointed with white scented powders.
- 87 Having charged (his) body with the māntric power, oh you good people! show his shadow to a sick man having placed (himself) on a piece of land in the east.
- 88 The sick man lives indeed for two days if he sees the (other's) shadow crooked half or with a face bent downwards or turned away.
- 89-91 Give the following decision according to scriptures in the case of one who sees other's shadow laughing, weeping, running, having one foot, one hand, devoid of ears, hair, knees, arms, hips, head, nose, hand, leg, emitting blood, fat, oil or pus, water or firebrands.
- 92-94 His short life here to be known through other's shadow has been told by the excellent amongst saints to be, for six months, two days, three days, four days, two years, one year, six months, one day, two years, two days, eight days, six months (with reference to those place) one day, two days, three days as well as half a day or five days respectively if he sees other's shadow laughing etc. (as mentioned in 89, 90 and 91).
- 95 From the viewpoints of different scriptures, other's shadow of this type has been thus defined. Now listen to a shadow-man which is being narrated.
- 96-97 That māntrīn is indeed a shadow man who is without pride, passion and deceit and who has a pair of even feet and long hands having stood on a piece of even ground which is without disturbance and devoid of small creatures, sees in a bright sunshine his own excellent shadow in a manner described before.
- 98 That is stated by the exalted Jina, to be a shadow-man which is concerned with the tip of nose, intermediate space between breasts, private parts, the point of the feet, the surface of the sky or the forehead.

- '99' From the standpoint of various scriptures, (it is said) that he lives only so long as he is able to see his own shadow clearly reflected in the surface of the sky.
- 100 A sick person for whom it is seen lives for six months, if he (*mantrin*) sees the shadow-man (shadow) without a head in the sky.
- 101 His life would be for three years, if it is seen devoid of feet and if it is seen without the eyes, his life is undoubtedly known to be for a couple of years.
- 102 If it is seen without knees, (his life) is for one year, and if it is seen without shanks, his life is for twenty-eight months and without hips, for fifteen months.
- 103 Know that his life is for eight months only, if it is seen without heart and it seems certain that his life is for six days, if it is seen without private parts.
- 104 Know that his life would be for four days, if it is seen without a pair of hands, for two days, if it is seen devoid of arms; and for one day, if it is seen without shoulders.
- 105 It is stated by the best amongst saints that he lives for a long time, if the shadow-man (shadow) is seen (by the *mantrin*) fully equipped with principal and subordinate limbs.
- 106 Let go (considerations of) life and death. See other things whatever you want in a shadow-man such as gain and loss, and weal and woe.
- 107 From the standpoints of different scriptures, the shadow-man is thus described. Also the Rīṣṭa through form is narrated Now listen to the Dream which is being narrated.
- 108 Now (about) dreams I narrate those dreams which one gets, sleeping at night, if he recites this *mantra* becoming free from (three humours such as) wind, phlegm and bile and establishing equilibrium of seven primary fluids.
- 109 Having cleaned the body and decorated it with white ornaments, let him sleep indeed on the ground covered with white cloth, having recited this *mantra*—Om hrīm paṅṅasavaṇe kṣmīṅ svāhā

- 110 He should observe a fast and silence and should undertake nothing as well as he should do no prohibited talks and should be devoid of passions that day
- 111 After ten thousand recitals the *mantra* is accomplished if the recital is done with jasmine flowers and with a sacrificial offering of fragrant gum-resin and a triad of three sweet things.
- 112 Dream is twofold. One is that which is told by the god and the other is a natural dream. That dream is a dream told by the god where a *mantra* (sacred formula) is recited.
- 113 The other (*viz.* a natural dream) occurs when one, void of worries and with well-poised body and well-proportioned humours, gets indeed without (muttering) a *mantra* (sacred formula).
- 114 Listen to that (dream) which is one though twofold and which is being narrated in brief with reasoning employed in various scriptures and with periphrases.
- 115 Know that the meaning of dreams is to be understood through watches of the night in the following respective order—ten years, half of it (five years), six months and ten days.
- 116-117 Listen to the fruit in the case of him who sees while sleeping at night, the image of the best amongst Jinas, devoid of hand, foot, knee, head, shank, shoulder and belly as well as in the case of one who sees destroyed the umbrella or retinue of that god of whom he happens to be the devotee.
- 118 (His life would be) for four months, if the hands (of the image) are seen destroyed. Know (that his life would be) for three years (if it is seen) devoid of feet for one year (if it is seen) deprived of knees; for five days, if the head (of the idol) is seen ruined.
- 119 (His life would be) for two years (if in the dream he sees the image) without shanks for one month, if the shoulders (of the image) are seen broken if the stomach of the image is seen destroyed (his life would be) for eight months.
- 120 If the destruction of an umbrella (of the image) is seen king's death takes place indeed. If the death of the

attendants or the followers is seen taking place, the death of one's own attendants or followers ensues.

- 121 On this earth, revere and obey those who are the advocates of doing a sacrifice in honour of the goddess, having thus known about the near and the far attendants of the god (?).
- 122 He lives but for a couple of months, if in the dream he disappears or is devoured by crows or vultures or if he vomits.
- 123 He lives for a month, who sees himself in the dream driven by a buffalo or a donkey or a camel in the southern direction or who sees himself besmeared with ghee or oil.
- 124 He lives for more than a month who sees in the dream the eclipse of the sun or the moon or their falling on the ground.
- 125 Having got the palm of the hand and the sole of the foot washed and having got the red lac pasted, if it soon fades away after applying the heat, know that his life would be for seven days.
- 126 There is no room for doubt that he lives but for a month who is led, in the dream, by black people, after having dragged him from the house.
- 127 He lives for twenty days, who in the dream is cut off with a weapon or dies through it or goes in the lower world.
- 128 He, who is as good as a dead man, lives, verily, for a month, if in the dream he is led dancing to the southern direction having bound (or placed) red flowers.
- 129 He lives, indeed, for a month, if in the dream he falls in a pit filled with blood, fat, pus, skin, ghee or oil.
- 130 Thus is told the meaning (or the interpretation) of dreams as related by the learned men of ancient times. Now pay attention to the Direct Riṣṭa which is being now described.
- 131 That ill-fated evil sign is, doubtless, called a Direct Riṣṭa in the case of him by whose sight it is seen indeed.
- 132 He dies shortly who sees here all the directions greenish. He lives for three days who calls white walls

- 133 The death of that man who never feels the good smell even though his humours are at par, is said to be taking place unfailingly in course of a week.
- 134 Death is stated to take place immediately in the case of one by whom the moon or the sun is not seen, (and) indeed, (of one) who walks like a Meru throws his mouth wide open and exhales a bold breath.
- 135 So is narrated the Direct Rīṣṭa. (Now) hear the Indirect Rīṣṭa which is being described. It is also, as a rule of two kinds as stated by various scriptures.
- 136 Know that the first Indirect Rīṣṭa described by the best of the thinkers is stated to be with regard to the body and the second with regard to the seeling of water etc.
- 137-138 See his auspicious body having washed and beasmeared it with sandal-wood paste mixed with camphor and having invested it with the mantric power of Om hrīṃ hūvāya lakṣmīṃ svāhā. It is said by the excellent amongst saints that he lives for six months to whose whole body the flies stick constantly
- 139 It is said in the *Marṇatāṇḍikā* (a treatise on death) that he who does not hear even the noise of his body (1) or does not feel even the soot of the lamp, lives for seven days.
- 140 It is told that the death is imminent in the case of one who does not see the sun or the moon who says that the white flowers are red and who does not see the tall shadow
- 141 He lives for seven days whose tongue does not discharge water does not feel the taste, or whose body does not experience touch and who puts his hand on private parts.
- 142 He, who sees a different colour in a (burning) lamp's flame as well as who does not see the shadow of his own body in southern direction, indeed, is as good as dead.
- 143 If a sick person, who sees his face in knee-deep water having uttered spells, does not find it fit due order, he lives, verily for six months.

144. Having himself cleaned a beautiful vessel of fine copper containing oil and invested it with the mantric power, he should see his face in the evening.
145. Having covered the vessel with the divine garment he should himself mutter the sacred formula with the jasmine flowers
146. He should sleep on the ground observing celibacy (that night) and distribute milk. (Then) in the morning having kept (it in front) the sick man should again see it.
147. If the sick man does not see, indeed, his face in the midst of oil, he lives for six months. This is the twofold Indirect Riṣṭa.
148. Listen to the Riṣṭa, through a question, referred to merely incidentally, which is distinguished with various types and which is discussed with a view consistent with scriptures.
149. (The knowledge of) the Riṣṭa through a question is of eight kinds. It may be through a finger, a red resin, a yellow pigment, a question, letters, syllables, horoscope and lagna.
150. There is no doubt that a *mantra* (Om hrīm arham namo arahantānam hrīm avātara avātara svāhā). is accomplished, if it is uttered hundred and eight times with the excellent jasmine flowers before Jina Vardhamāna.
151. Having charged hundred times the forefinger of the right hand with the mantric power, place it on the eyes. Where is the necessity of saying much?
152. Then show the ground. If he sees the disc of the sun on the ground, he lives for six months. The question through a finger is thus described.
153. Having muttered the *mantra*, hundred and eight times on a ground overspread with the cow-dung of a one-coloured cow, one should charge hundred times the red resin contained in an excellent vessel of bell-metal.
154. One should anoint the hands, feet etc of the sick person, having washed them first... ..
155. Imagine the days, months and years, having washed the hands of the sick person first with the cow's urine and then with milk.

- 156 Imagine fifteen on the left hand and fifteen on the right hand; imagine bright half on the left and dark half on the right.
- 157 Imagine the days of fortnight on the fingers of both the hands. One should contemplate carefully what is manifest on the lines.
- 158 Having cleaned the pair of hands with the bright, yellow pigment charge it hundred times with the mantric power and (then) see it.
- 159 That man lives for as many days, months and years as there are black dots on the joint of the hand.
- 160 When one asks regarding a sick person having set aside that question let a (fresh) question be put (by him) having (first) uttered in his mouth this mantra (Om hrīm vāḍ vāḍ vāḍ vāḍ vāḍ vāḍ vāḍ vāḍ sātyaṃ hrīm svāhā).
- 161 Having doubled all the letters and quadrupled the prosodial instants let the total be divided by vowels. He dies if a remainder is even; and lives, if it is odd.
- 162 All the letters should be divided into two parts and then again they should be divided by fourteen. (The sick man in question) lives if the remainder is odd and dies, if it is even or a zero.
- 163 There are (eight) groups (namely) *A K C T, T, P J* and *S*. All the *Āyas* such as *Dhaya Agni Sāha, Sāna, Vasaha Khara, Gaya, and Dhastha* are to be distributed among these.
- 164 According to scriptures, all the *Āyas* should be divided, as a rule, into four groups, namely *Jalya, Aśṅya, Daḍḍha* and *Santa*.
- 165 Put all the *Āyas* in a straight line the respective order being *Aśṅya, Daḍḍha, Jalya* and *Santa*.
- 166 All the *Āyas* beginning from *Dhastha* and ending in *Sāna* are certainly to be known as having the foot (in the form of a zodiacal sign).
- 167 The zodiacal sign called *Aries* should be placed below *Gaya* and *Vasaha*. It is to be so understood further on. There are, verily twelve zodiacal signs beginning with *Aries* and ending in *Pisces*.
- 168 It is said that the zodiacal sign called *Aries* has *Aṅgā Bharaṅā* and *Kittiya* as its quarters. It is so further on, upto the last lunar mansion called *Revā*.

- 169 There is no doubt that a sick man dies, if all the Āyas are *Daddha* or *Jaliya*; he does not live if all are (also) *Alīngiya*; and he lives, if all are *Santa*.
- 170 Having placed the milk of a one-coloured cow in an earthen vessel, throw an equal amount of the powder of *Kavittha* (*Feronā Elephantum*) over it.
- 171 His soul becomes steady at the time of dawn, soon after he finishes over it hundred and eight recitals of the *mantra* called *Paṅhasavaṇa*.
- 172 Let omens be seen in the forest as well as in the city; let words also be heard, according to various scriptures, as it is described by ancient teachers.
- 173-174 (The sight of) a black jackal, a crow, a horse, a crane, a heron, a swan, a duck, a kite, a parrot, a crowd of bats, a flying fox, a covey of pigeons, a skulk of jackals, a white water-snake on the left prolongs sick man's life. If they are on the right and making a noise, they always indicate his death.
- 175 If an owl, a cock, a *Dhenka*, a *Bappiḥa*, a mungoose, a francoline partridge or a deer is on the left and making a noise, it destroys the life of a sick person.
- 176 It is not good, if any one of these is seen, namely, a vulture, an owl, a *Bhāraṇḍa* (a fabulous bird), a myna, a ram, a tiger, a rhinoceros, or a rabbit.
- 177 It indicates a sure death, if a crow, a dog, a donkey, or a bull is making a noise on the right in the midst of townsmen (?).
178. The sight of a buffalo, a dead body, a menstruating woman, a weeping crowd as well as a serpent, a rat, a cat, or a hog indicates death.
179. It is declared by the best amongst seers that all should avoid in this world the sneezing of a horse, an elephant, a cow, a man as also of a dog and others.
- 180 The Word is twofold, (one is) divine and (the other) natural. Listen to the exposition of a divine word which is being told.
- 181 Let one, who has washed his body and dressed himself in extremely white garments etc. hear the auspicious or the inauspicious word, like a second person.

- 182 Having taken the image of Ambā and having washed, anointed and worshipped it, one should place it under (his) left arm, covering it, with white cloth.
- 183 At the end of the first watch of the night or at the time of dawn, let one move through the city, muttering this mantra (Om hrīm ambe kṛmāṇḍī brāhmanī devī vada vada vāgīvarī svāhā).
- 184 Take into consideration that which one first utters (whether it is) good or bad. There is no doubt that he lives when (the first word is) auspicious and dies, when (it is) inauspicious.
- 185 The divine Word has been described. I now talk of natural Word which (may also be) either good or bad. Enough of prolixity Let it be heard according to the scriptures which have their origin in the *Purānas*.
- 186 The names of *Aryāṅas* and the like and of gods as well as the words like *siddhi* (accomplishment), *buddhi* (intellect) *jayas* (victory), *vardhā* (prosperity), *śukra* (moon) and *rājā* (king) are all auspicious words.
- 187-188 The words which are inauspicious here in this world, such as, destroyed, broken dead fallen torn departed, rotten, eaten base, bitten black, killed, powdered and bound are also so considered, by those well versed in the scriptures dealing with the knowledge of words.
- 189-190 A sound or a sight (as the case may be) of an umbrella, a banner, a water pot, a conch, a kettledrum, a king, a monk, a jasmine flower, a white garment, white mustard, sandal-wood curds, a young lady with a son a harlot, birthday celebrations of a son or a festival connected with god (ī) indicates happiness.
- 191-192 A sound of the destruction of a horse an elephant, a bull, a cart, a chariot the staff of an umbrella or a banner an elephant, a shop an image of a temple, a fort, a town-gate a sword or a dagger or the word broken or the word 'stung' is not for good. This is called (the knowledge of portentous events) through 'words' by the saints who are proficient in answering questions.
- 193 Let one having become clean in body in a manner described before anoint with the bright yellow pigment (prepared from the urine or bile of a cow) having washed his hands. There is no room for doubt (regarding this).

- 194-195-196 Let him keep his folded hands before the tip of the nose, having washed (the body) in a lonely place on a clean piece of ground, having assumed a posture called *Pañjanka* on a seat and having stationed the sight on the tip of the nose. Think of the bright half on the left hand and of the dark half on the right as well as fifteen days on the joints of the fingers. Imagine on them the letter *H*.
- 197One should know that fortnight through the excellent method of collyrium.
- 198 That is the date (of his death) which is indicated by the joint on which the letter *H*, appearing black, falls. This is so said in the description of the *Riṣṭa* through letter.
- 199 Having dressed himself with white garments etc., having himself washed his own body and having taken milk, let him sleep on the ground observing celibacy.
- 200 Let him sleep on the bed which is in the form of a white sheet of cloth, having thought in his mind about the work and having (first) muttered, hundred and eight times, the (following) *mantra* (designated as) *Sūggivā*:
 Om namo bhagavade suggivassa pañhasavaṇassa kamale kamale vimale vimale vipule vipule udara devi satyaṃ kathaya satyaṃ kathaya itimiti pūlindini svāhā.
- 201-202 Then at the time of dawn, after an hour and twelve minutes have passed, mutter as said by the excellent amongst saints twenty-one times the *mantra* styled *Sūggivā* having first uttered for twenty-four minutes the *mantra* called *Parametthā*.
- 203 On a clean piece of ground and on a board let three straight lines be drawn without a stop.
- 204-205 Thus eight horizontal lines are to be obtained intercrossed by eight vertical lines. Put the first line from the left to the right having noted the first, the middle and the last. There are eight *Āyas* e.g. a *Dhayāya*, *Dhūmāya*, *Sihāya*, *Sānāya*, *Viśāya*, *Kharāya*, *Gayāya*, and *Vāyasāya*.
- 206 How can a *Rūkkhāya* (?) on a *Sihāya* or a *Viśāya* be considered auspicious? There is no doubt that it is (to be considered) auspicious, if it is found on others.

- 207 Know that a *Dhūmāya* on all the other *Ayas* indicates, in all undertakings, destruction, bondage, disease, grief, loss of wealth, fear or ruin.
- 208 A *Sihāya* on a *Dhāyāya* is for good and on a *Dhūmāya*, it prognosticates death; on any other *Ayas*, it indicates cruel things.
- 209 A *Sihāya* on a *Dhūmāya* and a *Dhāyāya* shows profit and on a *Vāyāya*, it points to death. A *Sāyāya* on a *Dhāyāya* is good; while on others, it is mediocre.
- 210 A *Vīdāya* is auspicious on a *Dhāyāya* and a *Dhūmāya*, while on a *Sihāya* it brings about death. On the remaining *Ayas*, it foretells an event of a mixed character.
- 211 A *Kharāya* on a *Gayāya*, *Dhūmāya* and *Sāyāya* gives good; it is for death on a *Sihāya* and mediocre on the remaining.
- 212 A *Gayāya* on a *Sihāya* and *Dhāyāya* gives life and wealth. It is said by the ancient seers that it is mediocre on the remaining.
- 213 A *Vāyāya* is said to be good on a *Durayāya* (?) *Sihāya*, *Dhūmāya* and *Dhāyāya* on a *Sāyāya*, it brings about destruction and on the remaining it is mediocre.
- 214 One has not to go if the *Ayas* are *Ruddha*; on the contrary, he, who has gone to some other land, returns. He dies soon if the *Ayas* are *Ruddha* and of the same but inimical category.
- 215 A profit follows if a particular *Aya* is on the *Aya* of the same and friendly category. A *Sihā* and a *Gayā* are friendly to a *Dhāya* and a *Dhāya* is friendly to a *Sihā* and a *Gayā*.
- 216 A *Sāya* and a *Khāra* are the friends of a *Dhūma*. A *Vīa* and a *Dhūma* are the friends of a *Khāra* and a *Sāya*. A *Dhūma* and a *Dhāya* are the friends of a *Vāyāya* while all the remaining *Ayas* are friendly to him.
- 217 A *Dhūma* is a friend of a *Sihā* and a *Dhāya*. A *Vāyāya* and a *Sāya* are the friends of a *Khāra* and a *Vīa*. It is said by the best among saints that a *Gayā* is a friend of a *Sihā*.

- 218 Having known (thus), (you) predict. Where is the necessity of saying much on this point?
- 219 The death of a sick man follows if the *Ayas* are *Ruddha* and if the *Ayas* of the inimical category are behind; The disease of the sick person goes on increasing, indeed, if the *Ayas* of the hostile category are in front.
- 220 Having placed nine dots three times on a fine piece of ground, put the natal constellation (of the sick person) in the beginning
- 221 Put (there) the constellation of conception which is thirteenth from the natal constellation as well as the constellation of the name
- 222 It is said by Durgadeva that he dies undoubtedly if the three types of his constellations are clearly pierced by malefics.
- 223 Constellations beginning with *Assmī* are to be placed there, indeed, in the *Bhuangacakka* also He dies soon if the malefics happen to come in both the mouth and the tail of the *Nādī*.
- 224-225 Put the constellation of Saturn in the mouth of the *Sanacakka* Put four constellations on the right arm and six on the feet. There again put wisely, indeed, four on the left arm, four on the heart, two in each eye, two on the head and two on private parts.
- 226 Misery, gain, journey, insult from all, misery, happiness, love, acquisition of money (will result respectively) and also death, if it is in conjunction with malefics
- 227 There are eight groups, namely, *A, K, C, T, T, P, J,* and *S* Names originate from these. The respective order of five vowels is *A, I, U, E,* and *O*
- 228 The first day of the fortnight, the second, the third, the fourth and the fifth are respectively known as the *Nandā, Bhaddā, Jayā, Rittā* and *Punnā*
- 229 The air of the name is, indeed, of five types, namely, the *Udāda, Bhamāda, Bhāmāda, Sañhāga* and *Atthamā*
- 230 The air of the birth is to be known from the constellation (of birth), so also the air of the constellation of conception According to scriptures the air is known to be lasting for seventy-two days

- 255 The treatise entitled the *Riffhasamuccaya* is composed, with the directions of Samyamadeva, by Durgadeva, basing it on many other scriptures
- 256 Let him who is an expert in the scriptures dealing with the signs of death publish (it) correcting clearly on this earth what is said against the traditional knowledge out of ignorance or arrogance.
- 257 There lived here on this earth a lord of monks named Samyama whose intellect was rendered logical by his studies of the six systems of philosophy and logic, who was well versed in the science of almanac and words who had completely mastered politics who was a lion to the elephants in the form of disputants and who had gone through the canon which is just like an ocean with endless shore
- 258 This compendium which is full of great significance was, indeed composed by Durgadeva who was of a lovely character whose intellect was purified by the water of knowledge, who had obtained success every where in the country who was engaged in enlightening people who had fully known the scriptures, who was famous who had resorted to the lord of learning and who was of pure intellect.
- 259 Let the famous treatise of Durgadeva remain renowned on this earth as long as the religion containing decisive statements taught by Jina is progressing in this world as long as there is a mountain called Moru with deer-yielding trees as long as there is (this) earth possessed by the kings and as long as there are moon sun and a cluster of stars.
- 260-261 This was composed on the eleventh of the bright half of *Shravana* when the moon was in the constellation called *Mala* in the year 1089 in *Kumbhaganayarakasa* when *Lacohmunda* was ruling in a pleasant temple of *Samatika* which is a place of happiness for the monks and the laity fit to get emancipation

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“The fifth book (or the sixth adhyāya) has quite a peculiar character of its own and is also found as a separate *Brāhmaṇa* under the name of *Adbhūta Brāhmaṇa*, in the latter form, however, with some additions at the end. It enumerates untoward occurrences of

- 231 It is said by those well up in scriptures that the air styled *A* rises in the months of *Kattiya Mdyasra* and the (first) twelve days of the the month of *Pusa*.
- 232 The air styled *I* is seen by the omniscient rasing in the (remaining) eighteen days of *Pussa* as well as in the months of *Maha* and the (first) twenty four days of *Phagguna*
- 233 The air called *U* rises in the (remaining) six days of *Phagguna* the whole of *Citta* and *Vasatha* as well as in the (first) six days of *Jissha*.
- 234 The rising of the air named *B* takes place in the (remaining) twenty four days of *Jissha* the whole of *Asadha* and the (first) eighteen days of *Sirana*
- 235 The rising of the air designated *O* is known to be taking place in the (last) twelve days of the bright half of *Sirana* and the whole of *Bhaddaraya* and *Assayya*.
- 236 The air regarding a zodiacal sign is to be known undoubtedly in this way beginning with *Libra* respectively in accordance with the transition of the sun.
- 237 Know that there are constellations zodiacal signs groups and the dates. If all of these five (?) are pierced by wicked planets, he does not live on this earth.
- 238-239 In the *Arakahaqdoalka* the vowels are to be carefully put in the corners and twenty-eight constellations in four directions etc. The respective order of the letters to be placed there is this - *A Va Ka Ha, Da, Ma Ta, Pa Ra Ta Na Ya Bha Ja Kha, Ga Sa Da Co* and *La*. Then all the zodiacal signs beginning with *Aries* and all the days of the fortnight beginning with the *Vasda* are to be placed
- 240 Thus the *Arakahaqdoalka* is described with a view consistent with scriptures. Listen to the description of the Ascendant at the time of putting a question
- 241 At the time when a messenger puts a question if the Ascendant is aspected or associated by the malefics, he who is attacked with a disease dies. In the case of a work it is frustrated if it is so.
- 242 If the moon is in the eighth house aspected by or in conjunction with malefics predict that he who is overtaken with a disease dies.

- 243 Having to live very little in this world, I now describe severally the days of each constellation as told by ancient sages. Enough of prolixity.
- 244 There are ten days in *Assinī*, many in *Bharanī*, seven in *Kattiyā* and five in *Rohnī*.
- 245 There are ten days in *Migasira*, and many in *Addā*; know that there is a fortnight in *Punavvasu* and there are ten days in *Pussa*
- 246 Many days are said to be in *Asilesā* and a month in *Mahā*, seven days in *Puvvaphaggunī* and twenty one in *Uttarā*
- 247 (If one gets a disease) in *Hattha*, (it remains) for eleven days, in *Cittā*, for one day, in *Sāi*, for seven days and in *Visāhā*, for ten days.
- 248 (Know that if one is attacked with a disease) in *Anurāhā*, (it persists) for twenty days, in *Jiṭṭhā*, for many days, in *Mūla*, for twenty-four days and in *Puvvāsādhā*, for one day.
- 249 (Know that if one drifts into disease) in *Uttarā*, (the disease goes on) for ten days, in *Savana*, for five days, in *Dhanuṭṭhā*, for a fortnight and in *Sayabhisā*, for twenty days
- 250 (If one falls a prey to a disease) in *Purva Bhaddavaddā*, (the disease continues) for many days, in *Uttarā*, for twenty days, and twenty-one days are said to be in *Revai*
- 251 If one acquires a disease in the aforesaid constellations, it lasts for the aforesaid duration. Where is the necessity of saying much on this point?
- 252 He lives for the stated number of days even if he is in knowledge of the coming evil and if he fasts unto death, he lives, then, also for the same duration.
- 253 This treatise, dealing with all the portentous phenomena, was composed in an outline, in course of three days, with a standpoint just in keeping with various scriptures
- 254 Victory be to Samyamadeva who has subjugated egoism and who is a chief of the monks here in this world. And also to Samyamasena who is his *Guru* as well as to Mādhavachandra who is the *Guru* of the latter.

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daily life, omens and portents along with the rights to be performed to avert their evil consequences. They afford us a deep insight into the condition of civilization" (p. 69)

The *Upnishads SBE* Vol. I also allude to omens and dreams foreboding death (pp. 261-26). The *Gama Sūtras SBE* Vol. 22 enumerate the signs of omens and portents as the last of the seventy-two sciences (p. 282).

PISCHEL in his *Vedische Studien* hints at this science by observing "When he sees lightning in a cloudless sky let him know that it is so (I 112).

The *Kaushika Sūtra* which is the sole existing ritual Sūtra of the *Atharvaveda* also refers in the thirteenth and the fourteenth Adhyāyas to a variety of omens and portents (p. 152)

The *Arthashastra* of Kauṭilya (Trans. Shan-shastry Mysore, 1929) indirectly brings in the subject of omens and portents when it mentions "When the nail of the little finger namba Kāma, madhu and the hair of a monkey and the bone of man, all wound round with the garment of a dead man is buried in the house of or is trodden by a man that man with his wife children and wealth will not survive the fortnights" (p. 428)

Dr PURALKER in his monumental work states "Belief in magic, amulets, omens etc. is found among the vedic Indians also in common with all the ancient people of the world." (*Bhāṣa - a study* By D. A. D. PURALKER, M. A. LL. B. Ph. D. Meherchand Lachhmandas Prākṛit and Sanskrit Series Vol. VI. 1940 Lahore page. 444). The same book further mentions that "Dreams and omens were interpreted by royal astrologers and their directions were followed"

Prof. D. KOSAMBI in his letter of Feb. 7 1941 writes to me "There is not much about Rishis and omens in the Pāli literature. There is a mention of some of these in the first Sutta of the *Dighanikāya* forbidding the Bhikkhus to indulge in their practice. In one of the Jātakas star-reading is ridiculed" Prof. P. V. BAPAT also in his postcard of Feb. 9 1941 informs

me to the effect that some references may be found regarding the Riṣṭas in the *Suttanipāta* (edited by him) as well as in his article in the Sir Ashutosh Mukerjee Memorial Volume I have attached in the Appendix a passage from the *MP* (SBE, Vol 36, pp 157-162) just describing the phenomenon of Dream and its implication (App VIII). But it is clear that there is not much material to be found in the Buddhist literature regarding this occult science.

It is the Jain literature rather than the Buddhist that abounds in references to this mystic science of omens and portents. The earliest reference to the *Astāṅganmitta* which predicts good or bad and is in a way a branch of the *Riṣṭasāstra* is found in the *Ācāravastu* of the third chapter of the ninth *Pūrva* of the *Drṣṭivāda* according to the *Nāyādhammakahāo* (The canonical books all referred to are the *Āgamodaya Samiti* Editions), (I, 1), the *Bhagavaṭ* (11, 11, 15, 1,) and the *Sūtagada* (1, 12, 9). *SBE*, Vol. 22 considers it as the last of the seventy-two sciences. The *Thānanga* (काले कालण, 10th thāna), the *Aṇuogadāra* (काल कालणाणी जाणइ वेज्जय वेज्जो, १४९) and the *PSU* (1238) passingly refer to this. The *Samarāya* (47) and the *Panha* (1, 4) allude to it while describing the *Utpāta* etc. The commentary on the *Uttarajjhayana* takes note of the signs and symptoms foretelling good as the following stanzas will show —

सिरफुरणे किर रज्जं पियमेलो होइ वाहुफुरणमि ।

अच्छिफुरणमि अ पिय अहरे पियसगामो होइ ॥

(com on the 8th chap.)

चक्खुसिणेहे सुभगो दत्तसिणेहे अ भोयण सिट्ठ ।

तयनेहेण य सोक्ख नहनेहेण होइ परमघणं ॥

(com on the 15th chap.)

So far as non-canonical literature is concerned, Haribhadra in the *Vyavahāraśkalpa* and Hemacandra in the *YS'* predominantly mention it. This remark is illustrated by the following stanzas —

पुरुषेणाथवा नार्या द्रष्टव्यं न कदाचन ।

चन्द्रबिम्ब निशि शुक्लचतुर्थीसम्भव किल ॥

(व्यवहारकल्प)

नक्षत्रस्य सुहृत्स्य विषेयं करणस्य च ।

अनुपूर्वमपि धितेषां सङ्गो वृहन्नापकः ॥

(भ्यवहारकल्प)

In the *Lagnasuddhi* also Haribhadra deals with this by making statements on आशिक्षित, दण्ड etc. Ratnakhara in the *Dinasuddhi* and Jñānasāgara in the *Ratnacūḍakathā* make occasional observations on this science. The *Nidānamuktāvalī* of Pūjyapāda makes some interesting allusions as will be seen from the following ślokae -

रिक्तं दोषं प्रचक्ष्यामि सर्वत्राक्षेपु सम्मतम् ।

सर्वथाशिक्षितं तदं काष्ठारिपुं च निर्भवम् ॥

पीत्वा जलं वसु न पाति दुष्णा मुच्यता नृसं न सुदपति पक्ष ।

शाक्षिसये वाऽथ सुवर्जनाया मातुऽग्रमे वसु हि काष्ठयुतुः ॥

अथैव भवेद्यस्य पदं कदाचित् पंक्तिक्रिते वा मुनि पांसुक्षेपात् ।

ते सप्तके मासि विहाय सर्वं प्रचक्षि पात्यं सदनं मनुजानां ॥

The *DP* clearly mentions the निमित्त and its efficacy as is borne out by the following gāthās -

न निमित्ता विचक्षन्ति न मिच्छन्ता रित्तिसासिपं ।

दुरिक्षेपं निमित्तेन जायेसो ऽ विपरसह ॥ १९ ॥ ११५ ॥

x x x x x x

निमित्ते क्लिप्तमे वरिष निमित्ते भाषि सुग्रहम् ।

देष सिद्धा विचक्षन्ति निमित्तुप्याचरुवक्ष्यं ॥ २० ॥ ११ ॥

In addition to these there are so many references in the *VBS ĀS Vivēlavilāsa*, *Nārāyaṇa Jyoti* and the *Tribhuvanacandra* that it is needless to multiply instances here. I have thus tried to give the meaning of the *Riṣṭa* in general as well as the earliest reference to the *Riṣṭa* as found in the three prominent schools of Indian thought, namely Vedic, Buddhist and Jaina. For its origin and development and for its conception according to Non-Indian schools of thought the readers are requested to refer to parallel passages in the Appendix and to the Introduction.

The stanza is an example of सुवचिपुत्र

- 2 शोषीण—groups or classes which are eighty-four laos in number

नवरि—नवरि नवर and नवर—all these three mean merely when they are used adverbially. See *PV* § 187

- 4 वरुणभिमूले—attacked by adverbities. वरुण means addition also. Vide infra St. 5 To meet the metrical

exigency, the Samdhi between वसण and अभिमूओ is avoided. It is allowed by Hemacandra. See *PV*, 1, 5. पमाय has a positive sense and means negligence.

चउकसाएहि—a quaternary of evil emotions, such as, anger, ego, deceit and greed. Of all evil emotions, it is these four which draw the Karmic particles towards the soul rather more effectively.

- 5 एदाइ is a form with a S'auasiṇi influence. See *PV*, 4, 260.
- 7 There are five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty-four diseases.
- 8 The senses are five, namely, eye, ear, nose, tongue and skin Their objects are also, respectively, sight, sound, smell, taste and touch
- 10 भिगुवादेहि—Compare the following stanzas of the *PSU*—

छउमथमरणकेवलिवेहायसगिद्धपिट्टमरणं च ।

मरण भक्तपरिज्ञा हृगिणि पाओवगमण च ॥ १००७ ॥

× × × × × ×

गिद्धाहभक्षण गिद्धपीठउव्वधणाइ वेहासं ।

एए दोखि अवि मरणा कारणजाए अणुज्ञाया ॥ १०१६ ॥

टीका —‘उव्वधणाइ वेहास’मिति उद् ऊर्ध्वं वृक्षशाखादौ बन्धनमुद्वन्धनं तदादौ यस्य तरुगिरिभृगुप्रपातादेरात्मनैव जनितस्य मरणस्य तदुद्वधनादि ॥

- 11 जुडी—a form with a S'auasiṇi peculiarity
- 12 अहिंसलक्खट्टे—अहिंसा is shortened into अहिंस The *PV* permits it See 1, 4. अहिंसा is the one and the first of the three main constituents of the धर्मे of धम्मो मगलमुक्किट्ट अहिंसा सज्जो तवो । देवा वि त नमसति जस्स धम्मो सया मणो ॥ १ ॥ *Desveāhanvyutti* (Ed. Prof K V. Abhyanker, M. A., 1932, Ahmedabad).

सलेहणा—It means “thinning” It is twofold, external and internal It is बाह्यसलेखना if it refers to body and आभ्यतरसलेखना if it does to कपायस which are four as said before The *PSU* has the following to say on that –

चत्तारि विचित्ताइं विगइं निज्जुहियाइं चत्तारि ।

सवच्छरे य दोखित एगतरीय च आयामं ॥ ८७५ ॥

नाइविगिट्ठो य तवो छम्मास परिमियं च आयाम ।

अवरे वि य छम्मासे होइ विगिट्ठ तवोकम्म ॥ ८७६ ॥

वास कोडी सहिय आयाम कट्ट आणुपुञ्चीए ।

गिरिकटर

टीका—संखेसमा आगमोच्छ्रित्तिना धरीरुपपन्नैर्षे । एष च त्रिविध-
बन्धना पाप्मासिद्धी मध्यमा संवत्सरप्रमाणे उत्पन्ना तु द्वादश वर्णसि ॥

The *DP* also refers to it in the following way -

एवं धारासंखेद्व्याप्तिर्हि बहू बहू समावहत् ।

बन्धनसंस्तुयमई लो पात्रहू कर्मकं मुक्तिं ॥ १८७ ॥ १४२२ ॥

× × × × × ×

पोराकवं च कर्म कथेहू अक्षप्रबन्धावाह्यं ।

कर्मकर्मकवर्ति किंवाह संघारमास्त्रो ॥ २११ ॥ १५४२ ॥

- 14 कथस्येव—It may be temporary or one, lasting unto death. The *PSU* describes it as under -

बन्धनसंस्तुयमरीषा सिद्धीसंखेदवं रसवाको ।

कावकिसेसो संखीयथा प धारो तयो होहू ॥

टीका—बन्धनमाहारभाग इत्यर्थे । तद्युगर्हिना-इतरं ज्ञातव्यिकं च ।
तत्रैतरे परिमितकर्म । तद्युगः धीमहाधीरतीर्षे ममस्वरसङ्घित्तिना वध्याकान्तं धीन्येव
तीर्षे संवत्सरपर्यन्तं मध्यमतीर्षकरतीर्षे त्वष्ट माखन् ज्ञातं यावत्त्वयिकं पुनरुज्ज-
मानि तद्युगैर्हाभेयोपनिषेवतस्त्रिधा यथा पात्रोपगमने इवितमार्थे अक्षरिण
येति ॥

- 15 आराहणापन्नार्थे is a particular type of penance which is very complex and technical in nature. The *DP* defines it in the following fashion -

संसारंगमस्ये विह्वलकषसा प बहूकषकाओ ।

इत्य मोहनसं धराधि आराहणापन्नार्थं ॥ १२९ ॥ २९२ ॥

× × × × × ×

धीर्युतिसेहि क्विचं सप्युरिसनिसेविदं परमधोरं ।

अविष्णोमि इ एतं धरामि आराहणापन्नार्थं ॥ २१२ ॥ १५४० ॥

धीरं पद्मगाहरण करेहि जह तमि वसकाकमि ।

मुक्तत्वमसुगुणितो भिन्निषत्तवहकषकाओ ॥ २१३ ॥ १५४८ ॥

अचारि कसाए तिमि गारवे पच इदिवग्मागे ।

विभितं परिसहसदे धराधि आराहणापन्नार्थं ॥ २१४ ॥ १५४९ ॥

व च मगसा दिशिजा वीवामि धिरं अरामि व उरुति ।

बहू इष्वासि परिदं से संसारमहोच्छ्रिमपारं ॥ २१५ ॥ १५५ ॥

बहू इष्वासि वीधरिदं सप्येसि वेव पात्रकम्मार्थं ।

त्रिबन्धनवन्धनार्थमक्षरिचमातुज्जभो जग ॥ २१६ ॥ १५५१ ॥

इत्यवमानचरिषे तवे व धाराहणा अक्षर्यथा ।

सा वेव होहू विविधा उजोसा मतिममजहन्ता ॥ २१७ ॥ १५५२ ॥

टीका—troubles encountered by an apprentice on the path leading to salvation. They are twenty-two in number. The *TIS* enumerates them as below -

मार्गाप्यवनिर्भरार्थं परिचोद्वेषाः वरीपदाः ॥ ८ ॥

धुसिपासाशीतोष्णदशमशकनाभ्यारतिस्त्रीचर्या-
निपद्याशय्याक्रोशवधयाचनालाभरोगतृणस्पर्श-
मलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि ॥ ९ ॥

(9th Adhyāya)

प्रज्ञाज्ञानादर्शनानि is to be split up as प्रज्ञा + अज्ञान + अदर्शन

- 16 वरमरणकडियाए—The *Maranalandikā* is a small treatise, by an earlier writer, dealing with omens and portents (See *Anelānta*, Ed. Pt. Jugalakishore, 1941). It has been largely drawn on by Durgadeva in composing the *Rīstasamuccaya*
- 21 सडटि is a Śauiasenī form
- 22 डु is a Śaurasenī indeclinable for तु
- 25 ज्जउप्प is a Deśya word meaning swiftness. The Gujarātī word झडप is derived from it. चरु is also a Deśya word and means motion. The word चाल्य in Gujarātī supports the inference
- 26 लहु is adjective here and means “immediate”.
- 36 धिटिणासो and सटिणासो—The दू for तू is a Śaurasenī peculiarity I have preferred the reading सटि to सुटि as it was supported by the *YS'* (App XIII)
- 37 नियजीहा has no case-terminations perhaps because of the Apabhramśa influence
- 43 उदर is purely a Śaurasenī form of the Skt. अवतर. The Mantras have been kept in the chāyā as they are in the original
- 49 उतमडुम—It can be better taken to mean a tree in a proper condition.
- 51-52 Compare these statements of the *Rīstasamuccaya* with those of the *YR* (App XIV) and the *KJ* (App. XV). छत्ति of the text should be read as छ and त्ति meaning thereby ‘six and three’ In the chāyā also it should be rendered by षट्त्रीन् and not by षडिति
- 56 We get here an instance of ganafusion
- 62 रिट्टाक—This is an attributive compound serving as an adjective to स which is understood there in the stanza
लहुमधू—This is also an attributive compound लहु has the sense of “premature” here The compound has an adjectival sense qualifying गेह It should be noted here that लहु as a separate word is used in the text both as an adverb and as an adjective

- 63 The author can be justified if we take the metre employed to be गौडि also called उरुयाव Then the stanza is not at all defective metrically
- 64 कर्तुमर्था is a Karmadhāraya compound where कर्तु means 'imminent or fast approaching'
- 65 अहर्षा is a Tatparusa compound and means a part of the day
- 66 पुरिसखरिचं apparently means having the figure of a man"
- 70 मंदिनि is an Apabhramā gerund See PV, 4, 440
- 71 उन्मये means the same thing as उन्मेत by पूर्णाः He should not be devoid of or defective in any of the limbs.
- 78 कर्तु is here used adverbially
- 88 अहर्षा is purely an Apabhramā word for अहर्ष This form is abundantly used in the *Kumārāvalambita* (Bombay Sanskrit Series 1900) See PV 4 419
- 95 अत्रापुनरितं—For comparison and contrast I have given below a passage from the *Sicāmahārpuṭra* (*Uśā-samhitā*) chap. 28

देभ्युवाच—देवदेव महादेव कथितं काण्डकण्ठम् ।

सम्पन्नद्वयकर्म च योग्यद्वयमुत्तमम् ॥ १ ॥

कथितं ते समासेन काविकं ज्ञानमुत्तमम् ।

विदुरेव समाख्यादि पौमिना द्वितकाम्यवा ॥ २ ॥

संकर उवाच—शुभु देवि प्रवक्ष्यामि कावापुस्तकसप्तम् ।

पञ्चावा पुस्तकः सम्पन्नं सर्वपापं प्रमुच्यते ॥ ३ ॥

सूर्यं हि प्रवृत्तः कृत्वा सोमं वा वरवर्जितम् ।

द्विजाम्बरवरस्त्राण्यौ गम्पन्प्रादिवास्तिष्ठः ॥ ४ ॥

संस्मरन्मे महामर्षं सर्वकामफलप्रदम् ।

नवात्मकं पित्रमूर्तं त्वां कृत्वा संनिरीक्षयेत् ॥ ५ ॥

यद्वा तं पुत्रराकाशे शेषवर्षस्त्रहविनीम् ।

स पश्यत्येकभावस्तु किञ्च परमकारणम् ॥ ६ ॥

ब्रह्माक्षिर्भवेत्तत्र काण्डवित्रिरीरीरितम् ।

ब्रह्महत्यादिभिः पापमुच्यते नात्र संशयः ॥ ७ ॥

शिरोहीनं वदा पश्येत्पद्मिर्मर्षिर्भवेत् क्षया ।

समस्त वाक्यार्थं तत्र योगिनस्तु वदा तथा ॥ ८ ॥

गुणैः चर्म विजानीयात् कृत्वा पापं विनिर्दिशेत् ।

रक्षे वचनं विजानीयात् शीते विद्रिपमादिशेत् ॥ ९ ॥

विवाहौ बन्धुनाशस्स्याद्वितुण्डे चैव क्षुन्नयम् ।
 विकटौ नश्यते भार्या विजंघे धनमेव हि ॥ १० ॥
 पादाभावे त्रिदेशस्स्यादित्येतत्कथित मया ।
 तद्विचार्य्यं प्रयत्नेन पुरुषेण महेश्वरि ॥ ११ ॥
 सम्यक् तं पुरुषं दृष्ट्वा संनिवेश्यात्मनात्मनि ।
 जपेन्नवात्मकं मन्त्रं हृदय मे महेश्वरि ॥ १२ ॥

इति छायापुरुषलक्षणम्

- 96 मय-मयण-मायहीणो—Note the alliteration.
- 97 ठिच्चा—common in *Ardhamāgadhī*
- 101 गयणविहीणे—To avoid redundancy I have preferred गयण to लक्खण which is referred to by गुञ्जरहिएण in st. 103
- 106 जि—an Apabhramśa indeclinable See *PV*, 4, 420
- 107 सुमिण—The word सुमिण is for the most part used in *Ardhamāgadhī* See *PV*, 1, 46 The *Texts of confucianism*, *SBE*, Vols. 3 and 27 deal with the interpretation of dreams (3, pp. 128 and 350 sq n, 27, p. 344) The *Upanishads*, *SBE*, Vol 15 give a full explanation of dreams (p 280) A topic that some dreams are auspicious omens while the others are not is treated at length in the *Vedānta Sūtras*, *SBE*, Vol 34 (p. 325) and 38 (pp. 136 sq) The *Vedānta Sūtras*, *SBE*, Vol 48 discuss a case that the dreams even though they are unreal, are the cause of the knowledge of real things (p 604) The *Gaṇa Sūtras*, *SBE*, Vol. 22 beautifully describe the fourteen auspicious dreams dreamt by Mahāvīra's mother and their implication (pp. 219 sqq.) and also those dreamt by Marudevī the mother of Ṛṣabhadeva, the first Tirthamkara (pp 281 sq.). The *Grihya Sūtras*, *SBE*, Vol 29 enjoin to worship sun if one wanted to get rid of the effect of a bad dream (p. 224). Expiatory rites and sacrifices on seeing bad dream have been briefly dealt with in the *Grihya Sūtras*, *SBE*, Vol 30 (pp. 81 and 183 sq) We also come across a vivid description of dreams in the *Māhnda*, *SBE*, Vol 36 (pp 157-162) A mention of dream is also made in the *Nāyādhommakahāo* (1, 1) In the *Chāndogyopaniṣad*, the following śloka is found, referring to dreams -

यदा कर्मसु काम्येषु स्त्रिय स्वप्नेषु पश्यति ।

समृद्धिं तत्र जानीयाद् तस्मिन् स्वप्ननिदर्शने ॥

The 242nd Adhyāya of *MATP*, is wholly devoted to dreams (See App VI).

From all these foregoing references we can easily conclude that the subject of dream, as a branch of the *Rupasāstra* is as old as history. For parallel passages and detailed discussion see Appendix and Introduction. सप्राप्ति is found in all the MSS. It should be सप्रा and hence interrogation.

- 108 समस्य—one whose seven primary fluids are neither more nor less. They are रसासुक्ष्मसमेरोऽस्मिन्मज्जुप्रति पलः । They are sometimes taken as ten by including केश लवू and मसु
- 110 चारुन विद्या and कस्य are the three Jaina technical terms for a sinful activity, a sinful story and a sinful thought respectively. विद्याs are four, namely कौमिक्या, मयकिक्या, वेदकिक्या and राजकिक्या. अविद्या—a gerund in Śauraseni.
- 111 मधुरस्य—three sweet things, namely, sugar, honey and clarified butter.
- 112 वेद्य for वेद्य reveals Śauraseni influence.
- 113 संज्ञक—a figure form shape. They are five in number, a. g परिमंडल, वट, लंघ, चरस and अल्प.
- 114 समासरो—a word with a Śauraseni characteristic.
- 115 सिद्धिपदं—Note that it is mostly a Mahārāṣṭri Prakrit word.
- 116 पठिमा—There are no case-terminations. It is obviously in the Accusative case. Perhaps an Apabhraṅśa influence is working on it. I have quoted below a passage from the *JAOS* XV p 214 though it does not deal with the images as they are dreamt of in the dream—

“Whenever in a region idols move about or laugh, when they have a frightful appearance, let one know that there is a great peril. When they laugh out, wink, sing and are changed and whenever there is an odour of meat and blood there is great peril. In cases where a picture looks alive, or moves suddenly let one declare the death of a king in eight months. When pictures, images and altars undergo a great change let one know that there is a great peril. 12.

The image referred to in the text is the image as it is dreamt of in the dream but both descriptions agree as far as the abnormal phenomenon of an image and its inauspicious consequences are concerned.

- 117 परिवार—For an accurate conception of the technical term परिवार, see Maheśvara's *Kāśyapaśilpa* (48th *Patala*, *Parvāravidhī*, pp 142-154, Ānandāśrama Sanskrit Granthāvalī, no 15, 1926)
- 121 देविमहवाङ्मै—The Anusvāra on ह is only for metrical exigency. See *PV*, 1, 26.
- 122 दु—an indeclinable with a Śaurasenī peculiarity.
- 123 दक्खिणदिसाएँ and कालदिसाएँ of st. 128 mean the same thing.
णिज्जदि—a verb with a Śaurasenī feature.
विलित्ते—सइ is understood after विलित्ते So it is an instance of the Locative Absolute
- 125 पक्खालिअ and निव्वाविअ—gerunds of the Śaurasenī Prakrit.
- 127 अहवद्—an indeclinable purely in Apabhramśa.
रसादले—a word with a Śaurasenī peculiarity
- 130 जेम—an Apabhramśa word See *PV*, 4, 401.
- 131 तस्स ए and से देव—These two readings are not happy and I am not satisfied with the presentation of the text. तस्स ए (ण) ण्ण and से देव (सदेह°) परिहीणं will be, I think, better.
- 134 सरि (°सि) सूरु—वा is here taken as understood. It means either moon or the sun So also in the chāyā.
- 135 भणिज्जमाणय—It is the same as भणिज्जमाण. In the chāyā I have dropped क and rendered it by भण्यमान
- 136 विदिय—a Śaurasenī word for द्वितीय जलाइदसणे—The *Mūlāṅka*, *SBE*, vol 36 gives some information regarding divination from the marks of the body (pp 157-161). It is also found dealt with in the *Vedānta Sūtras*, *SBE*, vol. 48 (p. 604) Divination from a mirror is briefly touched in the *Upanishads*, *SBE*, vol. 15 (24)
- 137 पक्खालित्ता—a Śaurasenī gerund
सहिमेण—हिम has got a number of meanings, I have selected 'camphor'
वरतणु—तनु when it means a "body" has a feminine gender both in Prakrit and Sanskrit
- 138 सयलअगेसु—To suit the metrical exigency, the Samdhi is avoided. See *PV*, 1, 5
- 139 सतणुमद्—Though the majority of the MSS is for this word, सवणसद् is definitely better
- 149 पण्हअक्खरेसु उण—Note the absence of Samdhi between पण्ह and अक्खर to suit metrical purpose पण्हअक्खरे सउण would have been better. It is also warranted by S पण्हअक्खरे (°र) सउण would have been still better. The question is

From all these foregoing references we can easily conclude that the subject of dream as a branch of the *Rigveda* is as old as history. For parallel passages and detailed discussion see Appendix and Introduction. *सप्राणि* is found in all the MSS. It should be *सप्रा* and hence *interrogation*

- 108 *सप्तधरु*—one whose seven primary fluids are neither more nor less. They are *सप्तधरुर्नासमेदोऽस्तिमज्जापुच्छाणि चतस्रः* : They are sometimes taken as ten by including *केरा लव* and *सुत*.
- 110 *कारम विप्रा* and *कलाव* are the three Jaina technical terms for a sinful activity a sinful story and a sinful thought respectively. *विप्रा* are four, namely *कामिकव* *मन्त्रिकव* *वेदिकव* and *उज्ज्विकव*. *अविप्रा*—a gerund in Śauraseni.
- 111 *मुरुरुप*—three sweet things, namely, sugar honey and clarified butter
- 112 *वेव* for *वेव* reveals Śauraseni influence.
- 113 *संम*—a figure form, shape. They are five in number, e. g. *परिमंडल* *वृ* *दस* *चरस* and *जाव*
- 114 *समासरो*—a word with a Śauraseni characteristic.
- 115 *सिधिव*—Note that it is mostly a Mahārāṣṭri Prakrit word.
- 116 *पविम*—There are no case-terminations it is obviously in the Accusative case. Perhaps an Apabhraṅśa influence is working on it. I have quoted below a passage from the *JAOS* XV p 214 though it does not deal with the images as they are dreamt of in the dream -

“Whenever in a region idols move about or laugh, when they have a frightful appearance, let one know that there is a great peril. When they laugh out, wink smg and are changed and whenever there is an odour of meat and blood there is great peril. In cases where a picture looks smg, or moves suddenly let one declare the death of a king in eight months. When pictures, images and alters undergo a great change let one know that there is a great peril 12

The image referred to in the text is the image as it is dreamt of in the dream but both descriptions agree as far as the abnormal phenomenon of an image and its inauspicious consequences are concerned.

अथ मसदशाष्टौ च र्धांत विलिखेत् क्रमात् ।
 तत स्वरानपढाश्च वर्णांश्च उज्जणोज्जितान् ॥ २ ॥
 अत्राक्षराध स्यै स्वै स्वैरकै सकलित भवेत् ।
 वसुभिर्भाजिते शेषे आया ध्वजमुखादय ॥ ३ ॥
 ध्वजो धूम्रोऽथ मिह श्वा सौरभेय खरो गज ।
 ध्वाक्षश्चैते क्रमेणैव आयाष्टकमुहाहतम् ॥ ४ ॥
 काकाद्वली श्वा च भवेत्पारमेयाच्च रासभ ।
 बलवान् रासभादुक्षा वृषभादपि कुजर ॥ ५ ॥
 कुंजरादपि पंचास्य मिहादपि वली ध्वज ।
 ध्वजादपि वली धूम्रन्मथा जातिविशेषत ॥ ६ ॥
 भागहारेण अन्यत्वादष्टम परिगृह्यते ।
 एकाद्यै शेषभूताकैर्ध्वजाद्याश्चायचक्रमात् ॥ ७ ॥

अथ समरविजयतत्रे । आयचक्रेति ॥ १ ॥ २ ॥ यथा देवदत्तयज्ञदत्तयो-
 विजयपराजये । देवदत्तनामाऽसख्या एकोनपचाशत् ४९ यज्ञदत्तनामाकसख्या ८४
 चतुरशीति उभाभ्या वसुभाजिते शेषे देवदत्तस्यैक शेष यज्ञदत्तस्य चत्वारि ४
 देवदत्तस्यायो ध्वज । यज्ञदत्तस्याय श्वा ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥

आयचक्रमिदं प्रोक्त यत्सुरैरपि दुर्लभम् ।

अत्र नामाक्षरादीना युक्तिरन्या प्रदर्श्यते ॥ ८ ॥

जयाजयपरीक्षाया स्वरौदयपरिक्षितात् ।

पोडशाक्षरवर्गं स्यात्कादय पच वर्णका ॥ ९ ॥

चतुश्चतुष्कवर्णो च यशो वर्गो प्रकीर्तिता ।

नास्त्रि वर्णात्स्वरात् सख्या वर्गवर्णवशाच्च सा ॥ १० ॥

इति आयचक्रम् ॥

व्याख्या । योघस्य नास्त्रि ये वर्णा तेषा सख्या एकत्र कार्या, कथ कार्या तत्राह ।
 वर्णवर्णवशात् । वर्णाणा यावत्सख्यावर्णं तत्सख्या नास्त्रि पृथक् प्राप्या, वर्णाना सख्या
 एकत्र कार्या तथा नास्त्रि ये मात्रास्वरान्तेषा स्वरवर्गाक्षरसख्या पृथक् प्राप्या, स्वरसंख्या
 द्विगुणा वर्णसख्या चतुर्गुणा तयो सख्याकसयोग कृत्वा भाग हरेत् तत "सप्तभिर्यो
 विशेषाकस्तेनारेऽत्मनस्तथा । बलाबल विचार्य स्याद्युद्धावसरवेदिभिः" । तथा च
 उदाहरण । देवदत्तस्य दकारस्य त्रि ३ सख्या वकारस्य चत्वार ४ द्वितीयदकारस्यापि
 त्रिसख्या ३ तकारस्यैक १ वर्णानामेकदश ११ सख्या जाता । अथ स्वराणा सख्या ।
 एकारस्यैकदश सख्या ११ यत पोडशाक्षरवर्ग । एव दत्त एषा मात्रास्वरोऽकार ।
 तेषा सख्या तिस्र एव मात्रास्वरसख्या जाता चतुर्दश १४ मात्रासख्या द्विगुणा २८
 वर्णसख्या चतुर्गुणा जाता ४४ तयो सयोगे जाता सख्या द्विसप्तति ७२ ॥ अथ
 यज्ञदत्तस्य यकारस्यैका सख्या १ गकारस्य त्रि ३ सख्या यकारस्यैका १ दस्य त्रिसख्या ३
 तकारस्यैका १ एव वर्णसख्या एकत्र नव ९ तथा यज्ञदत्तनास्त्रि वर्णस्वराश्चत्वारोऽकारा-
 स्तत्सख्या चत्वार ४ पृथक् स्वरसख्या द्विगुणा ८ वर्णस्वरसख्या चतुर्गुणा ३६ एव
 षट्त्रिंशत् तयोगे चतुश्चत्वारिंशत् ४४ द्वयो सप्तभिस्तष्टे शेषाकौ २ उभयो शेष द्वितय
 गत २ तत्र बलाबलम् । "साम्येन सधिराधिक्ये तयोर्हान्तया वध" । इदं बलाबलम् ।
 अथात्रैव पुनर्विशेषमाह । "किंचिच्छेषेऽत्र विषमे समे वापि पृथक् भवेत् । विषमे
 विजयो नूनमाधिक्येऽपि समे परे" । यदि द्वयो सप्तशेषिते सति द्वय विषमाक्रमेवाव-
 शिष्यते तदा यस्याधिक स जयी भवति । द्वयो समाकेऽवशेषिते सति यस्य हीनाकः

eightfold — अष्टविधस्य अष्टव्यस्य गोरोचनास्य प्रसङ्गस्य, कृष्णस्य अक्षरस्य होमस्य and छप्रस्य If we take पञ्चमव्यस्य सर्वं there would be some difficulty in enumerating the eight types of the question. To keep in tact the Sanskrit usage and idiom I have taken freedom while rendering this gāthā in Sanskrit in the chāyā. पञ्चमव्यस्य सर्वं will be rendered by प्रमादौ अज्ञेयम् in the chāyā. The author clearly wants to distinguish between पञ्चमव्यस्य and अक्षर.

- 154 All the three MSS have got the following stanzas with the numbers mentioned against them —

अग्निर्मन्त्रिणं सप्तवारं कंसव्यस्यमावजग्मि जाह्नवं ।
 इगव्यस्यगोमपुत्रं अष्टविधस्यस्य अग्निद्वयम् ॥ १५३ ॥
 पञ्चाक्षरिणं अक्षरजादी अग्निं पुत्रं जाह्नवस्य समं (सं) धेने ।
 पद्मं गोमुत्पेक्षं पुनोवि अग्निं रोपगव्यस्यस्य ॥
 पञ्चाक्षरिणं अक्षरजादी अग्निं पुत्रं जाह्नवस्य समं (सं) धेने ॥ १५५ ॥

Stanza 153 is the same in all the three MSS. But stanzas 154 and 155 have been composed out of six quarters. Thus the scribe seems to have left out one whole second half of one of the two stanzas and looking to the metre it is the stanza 154 that has lost its second half as पद्मं गोमुत्पेक्षं पुनोवि अग्निं रोपगव्यस्यस्य is fit to be the first half even looking from the context. So stanza 154 has been printed as one having lost its second half on account of the scribe's oversight. The metre is सुबन्धियुक्ता

- 156 Contrast the second half of the stanza with the stanzas, 129-134 of *YS* (See App XIII). The same statement is also repeated in the second half of the st. 105 of the *Rusjasaṃmuocaya*. This and the other instances show that the author clearly represents a definitely different tradition. The conceptions of the *Sapṣoakka*, *Āyacakka* and the *Avatahadācikka* are some of such instances.

- 160-169 अयं through प्रमादस्य is elaborately discussed in ten stanzas from 160 to 169. I have quoted below relevant passages on *Āyas* from *AJC* as they are likely to throw much light on the subject:—

अयं आयस्यकम् ॥

आयस्यके इन्द्रसोपार्णा रथाः पद्मं त्रिर्भगाधिराः ।

मनु १० ब्रह्म २० इया २ कं १२ त्रिभि १५ पद् ६ अक्षरा ७ अयः ३ ४ १ ॥

अथ सप्तदशाष्टौ च रधांतं विलिखेत् क्रमात् ।
 तत् स्वरानपढाश्च वर्णांश्च वृजणोज्जितान् ॥ २ ॥
 अत्राक्षराद्यस्यै स्वै स्वैरकै सकलित भवेत् ।
 वसुभिर्भाजिते शेषे आया ध्वजमुखादय ॥ ३ ॥
 ध्वजो धूम्रोऽथ सिंहश्चासौरभेय खरो गज ।
 ध्वाक्षश्चैते क्रमेणैव आयाष्टकमुहाहतम् ॥ ४ ॥
 काकाद्वलीश्चा च भवेत्सारमेयाच्च रासभ ।
 बलवान् रासभादुक्षा वृषभादपि कुजर ॥ ५ ॥
 कुंजरादपि पंचास्य सिंहादपि वली ध्वज ।
 ध्वजादपि वली वृम्रस्तथा जातिविशेषत ॥ ६ ॥
 भागहारेण अन्यत्वादष्टम परिगृह्यते ।
 एकाद्यै शेषभूताकैर्ध्वजाद्याश्चायचक्रमात् ॥ ७ ॥

अथ समरविजयतत्रे । आयचक्रेति ॥ १ ॥ २ ॥ यथा देवदत्तयज्ञदत्तयो-
 विजयपराजये । देवदत्तनामाकसख्या एकोनपचाशत् ४९ यज्ञदत्तनामाकसख्या ८४
 चतुरशीति. उभाभ्या वसुभाजिते शेषे देवदत्तस्यैक शेषे यज्ञदत्तस्य चत्वारि ४
 देवदत्तस्यायो ध्वज । यज्ञदत्तस्याय वा ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥

आयचक्रमिदं प्रोक्त यत्सुरैरपि दुर्लभम् ।

अत्र नामाक्षरादीना युक्तिरन्या प्रदर्श्यते ॥ ८ ॥

जयाजयपरीक्षाया-स्वरोदयपरिश्रितात् ।

पोढशाक्षरवर्गं स्यात्कादय पच वर्णका ॥ ९ ॥

चतुश्चतुष्कवर्णौ च यशौ वर्गा प्रकीर्तिता ।

नास्त्रि वर्णात्स्वरात् सख्या वर्गवर्णवशाच्च सा ॥ १० ॥

इति आयचक्रम् ॥

व्याख्या । योधस्य नास्त्रि ये वर्णा तेपा सख्या एकत्र कार्या, कथ कार्या तत्राह ।
 वर्णवर्णवशात् । वर्णाणा यावत्सख्यावर्णं तत्सख्या नास्त्रि पृथक् ग्राह्या, वर्णानां सख्या
 एकत्र कार्या तथा नास्त्रि ये मात्रास्वरास्तेषा स्वरवर्गाक्षरसख्या पृथक् ग्राह्या, स्वरसख्या
 द्विगुणा वर्णसख्या चतुर्गुणा तयो सख्याकसयोग कृत्वा भाग हरेत् तत "सप्तभिर्यो
 विशेषाकस्तेनारेऽत्मनस्तथा । बलाबल विचार्य स्याद्युद्धावसरवेदिभि" । तथा च
 उदाहरण । देवदत्तस्य दकारस्य त्रि ३ सख्या वकारस्य चत्वार ४ द्वितीयदकारस्यापि
 त्रिसख्या ३ तकारस्यैक १ वर्णानामेकदश ११ सख्या जाता । अथ स्वराणा सख्या ।
 एकारस्यैकदश सख्या ११ यत पोढशाक्षरवर्ग । एव दत्त एषा मात्रास्वरोऽकार ।
 तेषा सख्या तिस्र एव मात्रास्वरसख्या जाता चतुर्दश १४ मात्रासख्या द्विगुणा २८
 वर्णसख्या चतुर्गुणा जाता ४४ तयो सयोगे जाता सख्या द्विसप्तति ७२ ॥ अथ
 यज्ञदत्तस्य यकारस्यैका सख्या १ गकारस्य त्रि ३ सख्या यकारस्यैका १ दस्य त्रिसख्या ३
 तकारस्यैका १ एव वर्णसंख्या एकत्र नव ९ तथा यज्ञदत्तनास्त्रि वर्णस्वराश्चत्वारोऽकारा-
 स्तत्सख्या चत्वार ४ पृथक् स्वरसख्या द्विगुणा ८ वर्णस्वरसख्या चतुर्गुणा ३६ एव
 पद्मत्रिंशत् तद्योगे चतुश्चत्वारिंशत् ४४ द्वयो सप्तभिस्तटे शेषाकौ २ उभयो शेष द्वितय
 गत २ तत्र बलाबलम् । "साम्प्रेत सधिराधिव्ये तयोर्हीनतया वध" । इदं बलाबलम् ।
 अथात्रैव पुनर्विज्ञेपमाह । "किंचिच्छेपेऽत्र विपमे समे वापि पृथक् भवेत् । विपमे
 विजयो नूनमाधिव्येऽपि समे परे" । यदि द्वयो सप्तशेषिते सति द्वय विपमाकमेवाव-
 शिष्यते तदा यस्याधिक स जयी भवति । द्वयो समाकेऽवशेषिते सति यस्य हीनाक.

स जयी भवति । अथ पुनर्विधेयमाह यथा श्रुतेऽत्र संख्याके ऋग्भिः शेषिते सौ
त्रिपदे द्वीनके ह्यनिः समा द्वीने जथा भवेत् । ओंने समेऽधिके शेषे चवहादी इत्य
स्यो" सोऽयोराश्रुर्विधेयमेऽधिके जत्र समेऽधिके ह्यनिः । 'एतच्चकारं श्रेष्ठं त्वाः
प्रसयश्चरकम्" ॥ ८ ॥ ॥ १ ॥ इति समरसिद्धये लावचकम् ।

॥ भाष्यचक्रम् ॥

१७	२७	२	१२	१५	२	७	३	१०	८	८
ष	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ड	ढ	ण	त	थ	द	ध	न	प	फ	
ब	भ	म	य	र	ल	व	श	ष	स	ह

(pp 114-116).

There is another passage also from the same book dealing with the same point -

आश्रुत्वात्समहृत्पगजसिंहव्यजातकाः ।
 षचोत्तरवक्त्राः सर्वे ज्ञातव्याः स्वरपारगैः ॥ ५ ॥
 मगौ षोभे पुरे देशे मित्रनाटीपृष्ठेषु च ।
 आशाधिके सर्वेहासो च कामो चकचर्चिते ॥ ६ ॥
 प्यसो भूमोऽथ सिंहः आ सौरमेयः करो गजः ।
 आश्रुत्वेति क्रमेणैव ज्ञात्वा ज्ञात्री दिग्दशके ॥ १ ॥
 यत्पिपदाश्रुदीपंते सिधितुच्छिप्रमात्मता ।
 अहोरात्रे पुनः सर्वे पाममुत्पया भ्रमेति च ॥ २ ॥
 ज्ञात्वा षगीदशके शेषा दिग्दशकक्रमेण च ।
 श्रोत्रये अशुभं शेषं सर्वकार्येषु सर्वदा ॥ ३ ॥

॥ भाष्यचक्रम् ॥

आश्रु	ज्य	पू
८१३	११९	२११
गज		सिंह
७१५		३११
अर	हृष	आ
६१७	५१३	६१९

(pp. 214-215).

The ACSS has some passages illustrating the point under consideration. They are as follows -

पदम तद्व्यसत्तम रस्यरपदमतद्व्यसत्तमगणणाद् ।
 आलिगियाइं सुहया उत्तर संकटअणामाद् ॥ २ ॥
 कुचजुनत्रमुटिममरना धीयचउत्वाद् वगवण्णाइं ।
 अहिधूमिआद् मज्जा ते उण अहराड वियडाइं ॥ ३ ॥
 मररिउरद्विवाअममराद् वग्गाण पचमा वण्णा ।
 उट्टा वियड संकड अहराडर अनुहणामाद् ॥ ४ ॥
 मन्वाण होइ विद्धि पन्ने आलिगिणहि मव्वेहिं ।
 अहिधूमिणहिं मज्जा णामद् उट्टेहिं मयलेहिं ॥ ५ ॥
 उत्तरसरमज्जा उत्तरना उत्तरत्तरा हुति ।
 अहरेहिं उत्तरतमा अहरा अहरेहिं णायव्वा ॥ ६ ॥
 अहरसरेहिं जुत्ता उट्टा हुति अहरअहरतमा ।
 कज्जाइ माहति सुट्ट अथमा अधमाइ किं चट्टणा ॥ ७ ॥
 उट्टमरेहिं जुत्ता वट्टतमा हुति उट्टया वण्णा ।
 ते णामअति कज्ज वलावलमीयिय मयलेसु ॥ ८ ॥

Note the distinction between the *Ristasa-*
muccaya and *AGSS* regarding the groupings of letters
 and the vowels. The former divides the whole king-
 dom into आलिनिय, जलिय, दट्ट and सत्त while the latter
 into three, namely, आलिनिय, अहिधूमिय and उट्ट. According
 to the former the सत्त is cent per cent good, the आलिनिय
 is somewhat good and somewhat bad while the दट्ट
 and जलिय are cent per cent bad in their implication.
 According to the latter, the आलिनिय is excellent, the अहिधू-
 मिय, of a mixed character while the उट्ट is positively bad.

This implication of आलिनिय etc holds good not
 only with regard to questions of life and death but also
 with those of जय and पराजय, लाभ and अलाभ, शुभ and अशुभ etc.

The subject is passingly referred to also in *AS*
 (p. 432).

In st. 162 विसमेण is a misprint for इमेण. Make similar
 changes in the chāyā and the translation.

The अग्नि (st 163) seems to be धूम as it is
 supported by *NJC* (See above) The धूम and धूम both
 mean the same thing. The टख of the *Ristāsamuccaya*
 is the च्वाक्ष of *NJC*. The रक्खोह (st 166) is difficult
 to be derived but by method of elimination we can say
 that it means the same thing as the च्वाज. I have put a
 question mark there after रक्खोह to suggest my inability
 to derive it or to understand it

I have not emended st. 169 of the text. Still

however if the stanza under notice be as under it would justify the parallel statements of *ACSS* and others -

एव-वक्षिपसु मरणं न च भाङ्गिगि[यमा]पसु वद(°ङ्)इ ।

संवापसु न जीवद् रोद्(°ङ्) नपि सि संदेहो न १९९ ॥

170 Drop the hyphen after इय

171 जीवं—It is both masculine and neuter

172 एतच्च—The *Nāyādharmalāhā* briefly touches the subject of एतच्च (I 1). The *MatP* goes somewhat in details in the subject (chap 243 See App VI) The *VS* exhaustively treats the topic of एतच्च (chap 86 See App. XII). The commentary on the *Uttarayjhayana* describes the good एतच्च in the following stanza :-

असंक्रान्तानां प्रख्यातां वाक्विवारणयोस्तथा ।

एवमस्य च सुकृतं वक्ष्ये प्राप्नुवाचसा ॥

(com. on chap 8)

The *AS* indirectly refers to it on page 406 The *Ratna-cūḍakathā* by Jñānasūgarasūri contains a beautiful description on एतच्च. The *Kauṣīla Sūtra* has a fantastic description on एतच्च (JAOS, 14 p. 247). The *Pattana-sthābhāṇḍāgāriyagrānthaśūci* (GOS 76) devotes some pages on एतच्चविवार and एतच्चद्वार in Prākṛit and Apabhraṅṣā (pp. 81-84) The *VRS'* is the last word on एतच्च.

For comparative studies the reader should refer to the Introduction and the parallel passages given in the Appendix

विसृष्टिरेहि is not a happy expression I would have rather liked वसृष्टिरेहि Here we get an example of gāṇa fusion

173 एतच्चिवा—It has no meaning; so I had to emend it by एतच्चिवा as it is corroborated by *VRS* (p 257 and p. 589)

In the *chāyā* they should be rendered by एतच्च चिवा and in English translation by a bird (perhaps, a female cuckoo) and a jackal but not by a black jackal.

चम्पवदा—चम्पवद is supported by *VRS'* (p 295, 47)

The metre is वीति also called उरुवच

178 The "*Vācaspatiya*" gives the three following stanzas under इ-एतच्च :-

वसृष्ट्याचमैतुपारिवसर्पकचजाङ्गारेण्यनवटीवसिद्-

संकोम्यतचतौरधारिवटिकप्रमाद्गुलप्याभिताः ।

नसाम्यवक्षिमुक्तदेसपतितम्बद्भुवार्त्ता अगृह्

प्रीत्युर्णं शरटाः स्वगेहददं मार्जारसुदं सुतय ॥

कापायीगुह्यतत्रपद्मविधवा कुम्भा कुटुंबे फलि-
 र्वस्तादेः स्वलनं लुलापसमर कृष्णानि धान्याति च ।
 कार्पास वमनञ्च गर्दभरवो दक्षोऽतिरुद्र गर्भिणी
 सुण्ढाद्रांम्यरदुर्यचोऽन्धवधिरोदकया न दद्या शुभा ॥
 कृष्णांवरा कृष्णविलेपनाश्या कृष्णस्रज मूर्द्धनि धारयन्ती ।
 दद्या प्रकोपा यदि कृष्णवर्णा नारी नरैस्त्रद्विपदो भवन्ति ॥

179 छिक्रिय—The *Ristasamuccaya* denounces sneezing in all directions while *ĀS* considers it auspicious in certain direction (p. 209, 24).

Also compare -

“From time immemorial the sneeze has been deemed worthy of notice and has usually elicited some form of salutation from bystanders or some expression from the agents. The phrase “not to be sneezed at” has behind it an importance attaching to the act of sneezing to which the whole human race bears witness. Even children witness it as something peculiar and have sayings of their own such as ‘scat’ or ‘shoo’. The origin of the importance attaching to sneezing is thus a question of psychological import as well as one of culture diffusion.” W. R. HALLIDAY, *Priestly Narrative*, 175.

182 षड्वित्ता—a Śaurasenī form.

समलहेवि—Note the Apabhramśa influence. The form समलह is used in the *Bhavisattakahā* (GOS, 20) in the sense of विलिप्त just as it is used here.

183 पहायसमयम्मि is a misprint for पहायसमयम्हि

185 पुन्वगय—It may mean पूर्वगत also, the word पूर्व meaning here चतुर्दशपूर्व which form part of the extinct दृष्टिवाद पुन्वगय has been rendered in Sanskrit by पूर्वागत as *PV* allows it (See 1, 4).

186 सुहसहा—For comparison see Appendix III.

187 The metre tried here is गीति.

194 पल्लियक—The posture is defined as under -

एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितं ।

इतरस्मिन्स्तथैवोरु वीरासनमुदाहृतम् ॥

पर्यङ्कासन is the same as वीरासन

टिप्पणा—As the sense required here is causal, the form to be correct should be षड्वित्ता. But it will not be permissible metricaly

however if the stanza under notice be as under it would justify the parallel statements of ACSS and others -

इह-वक्षिपसु मरुतं च उ वाक्षिगि[पवा]पसु वक्ष(°वृ°)इ ।
संवापसु च बीवइ रोइ(°ई) वक्षि पि संवेरो ॥ १९९ ॥

- 170 Drop the hyphen after इव
- 171 बीव—It is both masculine and neuter
- 172 सव—The *Nāyādharmakāśha* briefly touches the subject of सव (I 1) The *MatP* goes somewhat in details in the subject (chap 249 See App. VI) The *VS* exhaustively treats the topic of सवसावसु (chap 86 See App XII) The commentary on the *Uttarajhajaya* describes the good सवसु in the following stanza:-

अहंस्तानी इव्याप्यं वाविचारजबोस्तया ।
इवमव च इच्छल इक्षेने प्राप्नुपायस ॥
(com on chap 8).

The *AS* indirectly refers to it on page 406 The *Ratna-cāḍabāṣṭha* by Jñānasāgarasūri contains a beautiful description on सवसु. The *Kausika Sūtra* has a fantastic description on सवसु (JAOS, 14 p. 247). The *Paṭṭana-śābhaṅḍāgāryagrānthaśāśtri* (GOS 76) devotes some pages on सवसुविचार and सवसुवार in Prākṛit and Apabhraṅśā (pp. 81-84). The *VRS'* is the last word on सवसु.

For comparative studies the reader should refer to the Introduction and the parallel passages given in the Appendix.

विरमुषिदिह् is not a happy expression I would have rather liked वरमुषिदिह् Here we get an example of gāṇa-fusion

- 173 सासविच—It has no meaning; so I had to emend it by सव विच as it is corroborated by *VRS* (p 257 and p. 589) In the *chāyā* they should be rendered by सव विच and in English translation by a bird (perhaps, a female cuckoo) and a jackal but not by a black jackal
- वस्यवस—वस्यवस is supported by *VRS'* (p. 295 47)
- The metre is वीदि also called उरणव

- 178 The "*Vācaspatya*" gives the three following stanzas under इ-सवसु :-
वस्यवापमेतुपास्विसर्पंरुववाप्राजेन्पतवडीवविह-
ईकोमसवसोपपारिन्दिक्ववाइतुवाम्याधिताः ।
नमाम्यवविमुक्तकेसापलितव्यइभुषासां अरुइ
एवीपुण्यं शतः अगोइइहं माजापुइं शुतम् ॥

काषायीगुडतक्रपङ्कविधवा कुह्या. कुटुंबे कलि-
 र्यस्तादेः स्वलनं लुलापसमर कृष्णानि-धान्याति च ।
 कार्पासं वमनञ्च गर्दभरवो दक्षोऽतिरुद् गर्भिणी
 मुण्डाद्गाम्बरदुर्वचोऽन्धवधिरोदक्या न दृष्टा. शुभा ॥
 कृष्णांबरा कृष्णविलेपनाढ्या कृष्णस्रजं मूर्द्धनि धारयन्ती ।
 दृष्टा प्रकोपा यदि कृष्णवर्णा नारी नरैस्तद्विपदो भवन्ति ॥

- 179 छिक्रियं—The *Riṣṭasamuccaya* denounces sneezing in all directions while *ĀS* considers it auspicious in certain direction (p. 209, 24).

Also compare -

“From time immemorial the sneeze has been deemed worthy of notice and has usually elicited some form of salutation from bystanders or some expression from the agents. The phrase “not to be sneezed at” has behind it an importance attaching to the act of sneezing to which the whole human race bears witness. Even children witness it as something peculiar and have sayings of their own such as ‘scat’ or ‘shoo’. The origin of the importance attaching to sneezing is thus a question of psychological import as well as one of culture diffusion.” W. R. HALLIDAY, *Priestly Narrative*, 175.

- 182 षड्वित्ता—a Śaurasenī form.
 समलहेवि—Note the Apabhramśa influence. The form समलह् is used in the *Bhavisattakahā* (GOS, 20) in the sense of विलित just as it is used here.
 183 पहायसमयम्भि is a misprint for पहायसमयम्भि
 185 पुन्वगय—It may mean पूर्वगत also, the word पूवे meaning here चतुर्दशपूर्व which form part of the extinct दृष्टिवाद पुन्वगय has been rendered in Sanskrit by पूर्वागत as *PP* allows it (See 1, 4).
 186 सुहसहा—For comparison see Appendix III.
 187 The metre tried here is गीति.
 194 पल्लियं—The posture is defined as under -

एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितं ।

इतरस्मिन्सथैवोरु वीरासनमुदाहृतम् ॥

पर्यङ्गासन is the same as वीरासन.

टिप्पणा—As the sense required here is causal, the form to be correct should be षड्वित्ता. But it will not be permissible metrically.

- 195 वधिवि—an Apabhraṃśa form
 वधवरेणियवसं etc—See Notes on st. 156
- 196 Compare the statement with the sts 120-134 of the
 YS' (Appendix XIII)
- 197 The missing first half of the st. 197 should be of the
 following sense—

उद्धारितकराम्भोजसतो यत्राहुर्भित्तिकाः ।

Ibid, St. 134

- 198 The distinction between the प्रसङ्गप्रस and the वसङ्गप्रस must
 have been now clear It should be also noted that the
 वसङ्गप्रस includes also the सम्प्रस which is वेदप्रसङ्गित and वसङ्ग
- 200 The second half of the stanza is metrically defective.
 सिद्धत्वदत्तवर्णे is not convincing It can be set in a proper
 order as shown below—

कर्म धरेदि विसे सुवत् सुसियवापसपणे वा ॥ २ • ॥

व would have been better than वा at the end it is also
 supported by S Figure 10 on the word विव in the
 stanza is wrong there should be 11

- 201 संजयियमेकम् ('प') विव—The म् added here is styled a Sandhi-
 consonant by Pischel.
- 205 धरिवत् मरिवत्—Here the anusvāra is added "only for metri-
 cal purposes. See PV 1, 26

- 206 वस (1)—It is not derivable. But looking from the fact
 that the author has dealt with the *Asya* in the order in
 which he has mentioned them in st. 205, वस seems to
 be वय This वस and the वसङ्गे of st. 166 are identical.

212 The stanza is an example of सुवदियुष

- 214-216 There is something missing here from the view-point
 of meaning The stanzas are metrically defective also.
 The following scheme is suggested—

स्वेष्टु वलिव वसवं ज्ञाममर्षे होह वैद्यवियवस ।

[× × × × ×] ॥ २१४ ॥

स्वेष्टु मरह सिम्भं [× × ×] ।

[× ×] सहजोन्मियसु सुच(अपु)सवियसु ॥ २१५ ॥

[× × × × × ×] ।

कारो सहजोन्मियसु मियववाप सुर्व होह ॥ २१६ ॥

सीरो [व] वन्ने वरसि वय-सीहार्न वन्ने वहा सिम्भे ।

वसस्य व ज्ञाव करो विस-वमा रसह-मुवाव ॥ २१७ ॥

[× × × × ×] ।

वस वन्ने ईवस्य व वैद्यापा वस्य ह्य वन्ने ॥ २१८ ॥

सुत्° in st. 214 is a scribal error of a metathetical nature.

219 The first half of the verse is metrically defective. It can be corrected by adding सु to सटिए

222 आईए—Loc. of आईय which is but another form of आई=आदि
The form आईय is used in this sense in the 7th gāthā of the *Jīvavicāra*. The *AS* gives a different plan:—

नामनक्खत्तमकिंदू एकनाडीगयां जया ।

तया दिणे भवे मच्चू नन्नहा जिणभासियं ॥ ११५ ॥

(p. 480)

The same work mentions a theory “आधानाद्देशे जन्म” on page 120. Compare it with the statement contained in the first half of st. 221. Thus it is abundantly clear that the author represents a really different tradition

223 The *NJC* contains the diagram of the Nādicakra different from that which is described in our text.—

आर्द्रादिक लिखेच्चक्रं मृगांत च त्रिनादिकंम् ।

भुजङ्गसदृशाकारं मध्ये मूल प्रकीर्तितम् ॥ १ ॥

यद्दिने एकनाडीस्थाश्वन्द्रनामर्क्षभास्करा ।

तद्दिनं वर्जयेत्तत्र विवादे विग्रहे रणे ॥ २ ॥

(p 152).

This formula certainly tallies with that of *AS* referred to in the Notes on sts. 220-222

224-226 The *YS* lays down the following diagram —

शनि स्याद्यत्र नक्षत्रे तद्गतव्यं मुखे तत ।

चत्वारि दक्षिणे पाणौ त्रीणि त्रीणि च पादयो ॥ १९७ ॥

चत्वारि वामहस्ते तु क्रमत्त पञ्च वक्षसि ।

त्रीणि शीर्षे दशोर्द्वे द्वे गुह्य एक शनौ नरे ॥ १९८ ॥

निमित्तसमये तत्र पतित स्थापनाक्रमात् ।

जन्मर्क्षं नामक्रक्ष वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥

इष्ट श्लिष्टं ग्रहैर्दुष्टै सौम्यैरप्रेक्षितायुतम् ।

सजस्यापि तदा मृत्यु का कथा रोगिण युत ॥ २०० ॥

(App. XIII).

The *NJC* describes it in the following way —

शनिचक्रं नराकार लिखित्वा सौरिभादितः ।

नामक्रक्ष भवेद्यत्र ज्ञेयं तत्र शुभाशुभम् ॥ १ ॥

मुखैक दक्षदोस्तुर्यं षट्पादौ पंच हत्करे ।

धामे मुखं त्रयं शीर्षं नेत्रे गुह्ये द्विक द्विकम् ॥ २ ॥

मुञ्चे हाकिर्कपो महे असा पादे त्रियो इति ।
 नामे हीने अथ राज्ये मेने सौम्यं मुत्तिपुदे ॥ ३ ॥

(p. 208)

The AS (pp 101-102) gives the scheme of the Sansoakta as under -

पश्चिम् कलिहरति कछातं वरुणं
 अन्वारी इक्षिजकरेऽभीपुणे च पङ्कम् ।
 अन्वारी अमकरपान्पुदरे च पञ्च
 सुम्नि अथ अवनबोर्दिवं पुदे च ॥ १ ॥

227 The वर्गचक्र as described in NJC is as under -

॥ वर्गचक्रम् ॥

प्रास २ स अज	पञ्च ८ अ ग	भूम ५ क मा
गज ३ अ भृग		सि ६ अ सि
रसम १ प मू	भृष ७ त सर्ष	वा ४ इ वा

अगावः कमान्तराजः सिद्धिः सुवीमुणः ।
 मा सर्पो भृषकः पञ्च यो भृगः दामनपञ्चः ॥ १ ॥
 वसु ८ मूत ५ रसा ६ वेदा ७ मुनि ७ अर्था १ सि ६ वाहवः ।
 पूर्वादिचक्रतो ज्ञेया वर्णोपरि दिग्दके ॥ २ ॥
 वाक्त्रि वर्णोपरिर्णामकाः कार्वाः प्रवन् प्रपञ्च ।
 विविता वसुभिर्मत्वा क्षेत्रमात्रो अन्वदिकः ॥ ३ ॥
 क्षेत्रसंख्या अन्वो भूमः सिद्धः काचुरासमाः ।
 गजप्रांशो क्रमेणैव वावा अही अर्चति ते ॥ ४ ॥
 पूर्वादिचक्रात्प्रवृत्तगजसिद्धिपञ्चावकाः ।
 अचोत्तरवकाः सर्वे शतध्याः स्वरपारयैः ॥ ५ ॥
 प्रवी बोधे पुरे देसे मित्रनारीपुद्गेतु च ।
 आवाधिके अवेहामो अ कामो अकवर्किते ॥ ६ ॥

(p. 214)

228 The amended अ in the पूर्वर्षि is quite necessary but we can dispense with the emendment अच and take the stanza to be an example of वर्णमिति, also called अच

229 अचमिणे—Is अचमिणे not more fitting?

The five categories, to wit, अच, अच, अच, अच, अच

and अथमिभो resemble somewhat with the five types of the planets known in Astrology, namely, बाल, कुमार, तरुण, वृद्ध and मृत The author has described here five types of the स्वर्ष, namely, नामस्वर (st. 229), जन्मस्वर (st. 230), गर्भस्वर (st. 230), मासस्वर (sts. 230—235) and राशिस्वर (st. 236). compare the मासस्वरचक्र of the text with that of *NJC* and note the fundamental difference -

नभस्य मार्गवैशाखे ह्यस्वरस्योदयो भवेत् ।

आश्विनश्रावणाषाढेविकारो नायकः स्मृत ॥ १ ॥

उकारक्षेत्रपौषे स्यादेकारो ज्येष्ठकार्तिके ।

ओकार उदय याति माघफाल्गुनमासयोः ॥ २ ॥

द्वे दिने अयंभयो नाढ्यश्चाष्टात्रिंशत् पलानि च ।

अंतरोदययुक्तोऽसावत्र वै मासिकस्वरे ॥ ३ ॥

इति यामले मासस्वरचक्रम. (p. 19).

233 If we do not emend the stanza, it represents a variety of the गाय called उपगीति which is also known as गाय.

235 सावणसिअपक्खस्स—This shows that the author is in favour of the *Pūrnāmānta* months. As this usage was current in the North, it supports our inference that the author, in all probability, must have flourished in the North. JACOBI says to the effect that in connection with the Śaka Samvat, the *Amānta* months were generally made use of. The Śaka Samvat was the generally accepted Samvat of the southerners and the months in the system of the Śaka Samvat were almost always *Amānta*. (See *Samarāvacakahā, Bibliotheca Indica Series, Vol. 169, 1926, Intro. p. 2* as quoted from the *Indian Antiquary, 1896, p. 271, footnote*)

236 राशिसरो—The *NJC* gives a different description of the राशिस्वरचक्र -

मेघवृषावकारे च मिथुनाद्याः पञ्चशका ।

मिथुनांशत्रयं चैवमिकारे सिंहकर्कटौ ॥ १ ॥

कन्यातुला उकारे च वृश्चिकाद्यास्तयोऽशका ।

एकारे वृश्चिकात्यांशाश्चाप पट्ट च मृगादिमाः ॥ २ ॥

अंशाभयो मृगस्यांसा कुम्भीनौ तथैस्वरे ।

एवं राशिस्वरः प्रोक्तो नवांशकक्रमोदयः ॥ ३ ॥ - (p. 14).

237 पंच वि—The items enumerated are four, namely, नक्षत्रं, राशी, दशमं and तिथिः. The numeral used is पंच; thus there is

anomaly The *JC* includes the *सर्व* at the time of describing the scheme of the *Sarvatobhadrasuktas*. Thus the first half of the stanza can be amended as below to make it agreeable with the tradition of *JC* which is certainly authoritative -

मन्त्रस्यै सर रासी चर्य तद् [व] तिथी [व] विवाधे ।

The *NJC* also corroborates the tradition embodied in *JC* through the following words:-

मन्त्रस्यै सर रासी चर्ये इति लोकः स्वरेऽस्ये ।

राशी विं तिथी मीतिः पञ्चमे मन्त्रं सुचर्य ॥ ३६ ॥ (p. 68).

It is also worth noting that the word *सर्व* used in the text may be wrong though it uses the word *सर्व* in st. 227. It may perhaps be *सर्व*

228 मन्त्रस्यै सर—Looking to the contents of the formula it appears that the name given to it is incorrect. The contents are those of the *Sarvatobhadrasuktas*. Compare the following stanzas of *NJC* with those of the text -

अथांता संप्रवक्ष्यामि चक्रं त्रैलोक्यवर्दीपकम् ।

विष्णवात् सर्वतोमर्त्तुं सद्यः मन्त्रवन्दनकरम् ॥ १ ॥

अथांता सद्यः विष्णवात् त्रिभिर्दिशास्तथा सद्यः ।

एकस्मिन्निपर्वं चक्रं चावते वाच संज्ञयाः ॥ २ ॥

अकारादिंकराः क्रोडेऽर्वाद्यादिविभक्तिः क्रमात् ।

सुष्टिमार्त्तुं वाचन्याः पौकृतैर्बन्धुमैर्भम् ॥ ३ ॥

इतिमदीनि विष्णवाणि पूर्वाद्यानि विभेत् क्रमात् ।

सद्यः सद्यः क्रमादेतान्पञ्चविंशतिसंज्ञया ॥ ४ ॥

अथकश्चापिपु माग्नी मन्त्रपरवाच इच्छिये ।

मन्त्रमन्त्रेण चर्यन्वां मन्त्रवन्दनाद्यवोचरे ॥ ५ ॥

अथकश्चो वृथावाच्यं पूर्वाद्यानिक्रमाहुर्वी ।

राशयो द्वादशैर्बन्धु मेवास्याः सुष्टिमार्त्तुः ॥ ६ ॥

सोपेयु क्रोडेऽर्वाद्यैर्बन्धुर्भेदादितिपिपञ्चकम् ।

वाराणां सप्तके सैक्यं श्रीमोदिर्बन्धुमेव च ॥ ७ ॥

श्रीमादिश्री च भंदावां मन्त्रावां सुचर्यीतयु ।

अथावां च सुच्यं मोच्ये विष्णवां भार्यवन्दना ॥ ८ ॥

पूर्वायां इतिवारं सैक्यं चरेऽथ विविचयु ।

इत्येव सर्वतोमर्त्तुविष्णवात् कीर्तितो मवा ॥ ९ ॥

॥ अथ सर्वतोभद्रचक्रम् ॥

अ	कृ	रो	सृ	आ	पु	पु	श्ले	आ
भ	उ	अ	व	क	ह	ड	ऊ	म
अ	ल	ल	वृ	मि	क	ल	म	पू
रे	व	मे	ओ	र म	औ	ति	ट	उ
उ	द	मी	शु	श लु	व लु	क	प	ह
पू	स	कुं	अ	गु	अं	तु	र	वि
श	ग	ऐ	म	घ	वृ	पु	त	स्वा
ध	क	ख	ज	भ	य	न	ऋ	वि
इ	श्र	अ	उ	पू	सू	ज्ये	अ	ह

(p. 58).

Looking to the contents of the *Avakahadācakra* and the *Sarvatobhadracakra*, it is crystal clear that both the diagrams are different and the scheme outlined in our text tallies completely with that of the latter. This scheme finds full support from *JC* also (pp 86-87)

Thus I repeat once more my conclusion arrived at in the Introduction that Durgadeva is a representative of an altogether different tradition the origin of which lies buried in some ancient and authoritative trend of thought perhaps preserved in the *Maranahandikā* on which, he plainly admits, he has largely drawn. The author is certainly not a man of insignificance. The *Sanicakka*, the *Nādīcakra*, the *Avakahadācakra* (properly called the *Sarvatobhadracakra*), the *Ayacakka*, the *Saracakra*, and many other statements to which I have drawn attention at proper places in the Introduction or Notes clearly reveal the author's belonging to a school of thought which is different, in most of the points, from a generally accepted and followed school of thought

Moreover the word *अनकुराणो* in the stanza is metrically quite fitting. Thus what is meant here by the author through the *Avakahādōakka* is what is believed by the orthodox school by the *Sarvatobhadra-cakra*. We can I honestly think, never dismiss this point by simply saying that the author has made a mistake. There may come out MSS. which may remove some trivial drawbacks but with regard to his belonging to a distinctly new tradition, there is no doubt even if MSS. come out. — — —

In stanzas, from 198 to 240 the author has beautifully compressed the *होमप्रश्न* which is really complex. He now handles the *सप्रश्न* in the following three stanzas

- 240 *सर्ग*—The sta. 240, 241 and 242 deal with the *सप्रश्न*. To get a rather detailed idea compare and contrast these three sta. with the seven sta. from 201 to 207 of the *YS* (App. XIII). For astrological interpretation also see *SBE*, Vol. 3, 350 n.
- 243 *इति परवैद्यस्य* of P does not fit in with the context. I have given below the interpretation of the *Bhāṣya-ratnāvatī* (Ed. Kavirāja Vinodlal Sen, Calcutta) on the point—

इति कार्त्तव्यं यदा व्याधिरुपपन्नो भवति स्रवम् ।
 नवरारं मनेस्वीडा विरारं रोहिणीयु च ॥
 सूर्यशीरे पञ्चरात्रमाज्ञायां मुष्णतेऽशुभि ।
 पुनर्वसुं तथा मूष्णे सप्तरात्रेण मोचनम् ॥
 नवरारं तथाऽऽश्वेरे इमद्यामानं मवागु च ।
 द्वी मासी पूर्वमस्तुपचासुचरासु विपन्नम् ॥
 इत्ये च सप्तमे मोक्षत्रिपामर्दमासकम् ।
 माघशुक्लं तथा आसां त्रिकाक्षे दिवावैद्यसि ॥
 मित्रे वैच वृत्ताहामि ज्येष्ठावामर्दमासकम् ।
 मूष्णे च आपते मोक्षः पूर्वापाते विपन्नम् ॥
 उत्तरे दिवावैद्यसि द्वी मासी अश्वे तथा ।
 चन्द्रिवावामर्दमासो वासने च वृत्ताहकम् ॥
 पूर्वमाश्वपदे वेदि कमविद्यतिवासरम् ।
 विरारंजावैरिभि च रेवसां वारात्रकम् ॥
 अश्वोरात्रं तथाऽश्विन्वां भरण्यां तु गणानुवा ।
 पूर्व क्रमेण जावीचाहक्रेणु वचोविद्यम् ॥

By comparing we find that both the descriptions do not agree even in one item. Thus it further corroborates my hypothesis that the author is a representative of an altogether different tradition as I have proved in the Introduction and also heretofore in the Notes.

- 246 The second half of the stanza is metrically defective.
- 250 रेवइदिअहे समुदिट्टे is grammatically not a happy expression. रेवइदिअहा समुदिट्टा would have been correct.
- 252 रि(दि०)ट्टरिट्टो—The anusvāra is there because of metrical necessity.

अणसण—Even if one has glimpses of evil, it cannot be averted. Then why not face it boldly? In other words, when one gets prognostications of death, he should patiently undertake to fast unto death. Compare the following stanza of *PSU* -

धीरेण वि मरियन्व कापुरिसेण वि अवस्स मरियन्वं ।

तरहा अवस्समरणं धर खु धीरत्तणे मरिड ॥

(p. 301)

- 254 जयउ—A transcript of the following eight Sts. provided by Pt. Jugalkishoreji could not solve my difficulties as the MS. which he has got seems to be of the P type.
- 255 [सजम] देवस्स—The lacuna cannot be more fittingly filled up
- 256 वरिट्ट—The *PV* allows the dropping of initial अ as in अल्लवू and अरण्य (Sée I, 66) विरिट्ट also is equally tenable.
- 257 °इम—It seems a scribal error of a metathetical nature. So I have emended it accordingly.
पचग—सद्दागमी would have been certainly more welcome.
इह—The anusvāra is there to meet metrical demands.
- 258 नागीसरायण्णओ—This Tatpuruṣa compound which is of the type of कृष्णश्रित can be solved as नागीश्वरमापन्न ।
- 259 मही सा मही etc This and the phrase जा नाय (?) च सुरा णमो तिपहुगा do not yield satisfactory meaning though the sense is somewhat like this -

So long as there is this earth owned by kings as well as there are the snake (शेषनाग), the gods, the sky and the Ganges (in this case तिपहुगा will have to be emended by तिपहुगा)

नाय can also mean heaven

Compare the following stanza of *YR* -

यावद्ब्योमनि विस्वमम्बरमणेरिन्दोश्च विद्योत्ते

यावत्सप्त पयोधय. सगिरयस्तिष्ठन्ति पृष्टे सुव ।

बावबावनिमन्त्रकं कलिपतेराने कन्नामन्त्रके

रावत्तत्रिपत्रः पश्यु परिः श्रीयोगरत्नाकरम् ॥ २ ॥

(p. 455)

- 261 सिद्धिमानवर्णनम्—See Introduction It can be identified with सुभिरय near Bharatpur See Samtothaka, Vol. 11 1998

At the end, there are seven more Dvāragīthās to be found only in P This is why I have excluded them from the text Still however I have given them below for the sake of information —

देवय १ सङ्ग २ उदस्तुह ३ छाया ४ नाडी ५ निमित्त ६ बोहसजो ७ ।

सुभिरय ८ अरिह ९ अतप्यभोग १० विजाहि ११ कण्ठामो १२ ॥

द्वारग्येर्त्त

अंगुष्ठमावप्यजङ्गुहाहस्तु पदरविजसतीम् ।

अवपारीया विहीम् तदाविहा देवया काधि ॥ १ ॥

साहिज सुभिरयर्त्त नवरं विहिज्य द्दं सुहम्प्यो ।

विजस्यो सरिज्या विज तदेववाहसि ॥ २ ॥

विज्या इर्यं पुज ॐ वरवर उवह मति वावज्या ।

रविजसिगाहये पसा अङ्गुष्ठरसहस्रस्थान ॥ ३ ॥

वावेव साहिज्या अह संपत्तमि कन्धकर्मि ।

अङ्गुष्ठरसु त्तिज्य अङ्गुष्ठरसहस्रजायेव ॥ ५ ॥

तद्यो कुमारिज्यालो वंकिजस्य विर्त्ति विर्त्त ।

सम्पत्तविजस्यं नवरं वंकिजस्यी वृथा ॥ ६ ॥

अहव द्यं विज सत्त्वा अविजस्यया गुजेहि कवसस ।

तं वरिज वं व साहह विजिजसिह मरककर्म ॥ ७ ॥

APPENDIX

APPENDIX

I From AV —

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम् ।

परिक्ष्वाच्छकुनेः पापवादाद्यं मणिर्वरणो वारयिष्यते ॥ ६ ॥

अरात्यास्त्वा निक्कल्या अभिचारादथो भुयात् ।

मृत्योरोजीयसो वधाद् वरणो वारयिष्यते ॥ ७ ॥ (10, 3, 6-7, p. 146) 5

II From AA —

तौ यत्र विहीयेते चन्द्रमा इवादित्यो दृश्यते न रश्मयः प्रादुर्भवन्ति लोहिनी
धौर्भवति यथा मञ्जिष्ठा व्यस्तः पायुः काककुलायगन्धिकमस्य शिरो वायति
संपरेतोऽस्यात्मा न चिरमिव जीविष्यतीति विद्यात् । स यत्करणीयं मन्येत
तत्कुर्वीत यदन्ति यच्च दूरक इति सप्त जपेदादित्प्रत्नस्य रेतस इत्येका यत्र ब्रह्मा¹⁰
पवमानेति पल्लुद्वयं तमसस्परीत्येका । अथापि यत्र छिद्रं इवादित्यो दृश्यते रथना-
भिरिवामिथ्यायेत छिद्रां वा छायां पश्येत्तदप्येवमेव विद्यात् । अथाप्यादर्शो
वोदके वा जिह्वाशिरसं वा शिरसं चात्मानं पश्येद्विपर्यस्ते वा कन्याके जिह्वेन वा
दृश्येयातां तदप्येवमेव विद्यात् । अथाप्यपिधायाक्षिणी उपेक्षेत तद्यथा बटरकाणि
संपतन्तीव दृश्यन्ते तानि यदा न पश्येत्तदप्येवमेव विद्यात् । अथाप्यपिधाय¹¹
कर्णा उपशृणुयात्स एषो अग्नेरिव प्रज्वलतो रथस्येवोपब्दिस्तं यदा न शृणुयात्तद-
प्येवमेव विद्यात् । अथापि यत्र नील इवाग्निर्दृश्यते यथा मयूरग्रीवामेघे वा विद्युत्
पश्येन्मेघे वा विद्युत् न पश्येन्महामेघे वा मरीचीरिव पश्येत तदप्येवमेव विद्यात् ।
अथापि यत्र भूमिं ज्वलन्तीमिव पश्येत तदप्येवमेव विद्यात् । इति प्रत्यक्षदर्शनानि ।
अथ स्वप्नाः । पुरुषं कृष्ण कृष्णदन्तं पश्यति स एनं हन्ति वराह एनं हन्ति मर्कट²
एनमास्कन्दयत्याशु वायुरेनं प्रवहति सुवर्णं खादित्वापगिरति मध्वश्चाति विसानि
भक्षयत्येकपुण्डरीकं धारयति खरैर्वराहैर्युक्तैर्याति कृष्णा घेनुं कृष्णवत्सां नलद्माली
दक्षिणामुखो ब्राजयति । स यद्येतेषां किञ्चित्पश्येदुपोष्य पायसं स्थालीपाकं
भ्रपयित्वा रात्रीसूक्तेन प्रत्युचं हुत्वान्येनाग्नेन ब्राह्मणान्भोजयित्वा चरुं स्वयं
प्राप्नीयात् ।

(3, 2, 4, pp. 135 ff)

III From ON —

नंदीतूरं पुण्णस्स दंसणं संखपडइसहो य ।

भिगारच्छत्तामरधयप्पडागा पसत्थाइं ॥ १०९ ॥

समणं संजर्यं दंतं सुमणं मोयगा दहिं ।

मीणं घंटं पडागं च सिद्धमत्थं वियागरे ॥ ११० ॥

IV From MBh —

योऽरुन्धतीं न पश्येत दृष्टपूर्वा कदाचन ।

तथैव ध्रुवमित्याहुः पृष्णेन्दुं दीपमेव च ॥ ९ ॥

खण्डामार्सं दक्षिणतस्तेऽपि संवत्सरायुषः ।
 परब्रह्मणि चारामानं ये न पश्यन्ति पार्थिव ॥ १० ॥
 मात्मच्छायाहृतीमूतं तेऽपि संवत्सरायुषः ।
 अतिदुस्तिरतिप्रज्ञा अप्रज्ञा चाद्युतिस्तया ॥ ११ ॥

× × ×

कृष्णस्यायच्छविच्छायः यन्मासाम्भृत्युल्लस्यम् ।
 ऊर्ध्वनामेर्यथा चक्रं छिद्रं सोमं प्रपश्यति ॥ १३ ॥
 तथैव च सहजांशुं सत्तराशेषं सृत्सुमाह् ।
 शयगन्धमुपाप्नास्ति सुरमिं प्राप्य यो नरः ॥ १४ ॥
 देवतायतनस्थस्तु सत्तराशेण सृत्सुमाह् ।
 कर्षनासावनमनं दृष्टदृष्टिपिरागिष्ठा ॥ १५ ॥

(XII (अश्विन्) 817th Adhyāya, p 643)

V From VP —

वायुवशात्—

बभ्येद्रायसपट्टीभिः पांशुवर्षेण वा पुनः ।
 छायां वा विकृतां पश्येद्यतुः पश्च स जीवति ॥ ७ ॥
 × × ×
 बन्धु वा यदि वाऽऽर्धे आरामानं यो न पश्यति ।
 अशिरस्क तयाऽऽरामानं मासावूर्ध्वं न जीवति ॥ ९ ॥
 × × ×
 (*यस्य वै ज्ञातमात्रस्य हृत्पार्श्वं वाऽऽब्रुष्यति ।
 धूमो (मं) वा मस्तकाग्रहमे (त्यहमे) इत्याहं न स जीवति) ॥ ११ ॥
 × × ×
 मूपो मूषः श्वसेद्यस्तु रात्री वा यदि वा दिवा ।
 शीपगन्धं च भो जेसि विद्याम्भृत्युमुपस्थितम् ॥ २१ ॥
 × × ×
 मुक्तकेशो हंसैवैव गायत्र्युत्थं यो नरः ।
 याम्पाद्यामिमुक्तो गच्छेत्तदन्त तस्य जीवितम् ॥ २५ ॥
 × × ×
 जे आब परमे रिष्टे एतवृष परं भवेत् ।
 घोषं न शृणुयात्कर्णे ज्योतिर्मैत्रं न पश्यति ॥ २८ ॥
 × × ×
 ऊर्ध्वां च दृष्टिर्न च संप्रतिष्ठा रक्षा पुनः संपरिवर्तमाना ।
 मुक्तस्य ओष्मा शुषिरा च नाभिरस्युष्यमूर्धो विपमस्य एव ॥ ३० ॥

(19th Adhyāya pp. 49-51)

VI From MatP —

मत्स्य वशात्—

शरुष्यजामिपतनं पतनं शस्त्रिसूर्ययोः ।
 दिव्यान्तरिसमीमामामुत्पाठानां च दर्शनम् ॥ ९ ॥

× × ×

द्वानिश्चैव स्वगात्राणां विरेकवमनक्रिया ।
दक्षिणाशाभिगमनं व्याधिनाऽभिवस्तथा ॥ ११ ॥

x x x

नागेन्द्रमोक्षश्रवणं क्षेयं दुःस्वप्ननाशनम् ।
स्वप्नास्तु प्रथमे यामे संवत्सरविपाकिनः ॥ १७ ॥
पङ्क्तिभिर्मासैर्द्वितीये तु त्रिभिर्मासैस्तृतीयके ।
चतुर्थे मासमात्रेण पश्यतो नात्र संशयः ॥ १८ ॥
अरुणोदयवेलायां दशाहेन फलं भवेत् ।
एकस्यां यदि वा रात्रौ शुभं वा यदि वाऽशुभम् ॥ १९ ॥

(242nd Adhyāya)

मत्स्य उवाच—

इन्धनं च तथाऽङ्गारं गुडं तैलं तथाऽशुभम् ।
अभ्यक्तं मलिनं मुण्डं तथा नम्रं च मानवम् ॥ ३ ॥

x x x

निर्गतस्य तु द्वारादौ शिरसश्चाभिघातिता ।
छत्रध्वजानां वस्त्राणां पतनं च तथाऽशुभम् ॥ १२ ॥

x x x

गणिका च महाभाग दूर्वा चाऽऽर्द्रं च गोमयम् ।
रुक्मं रूप्यं तथा ताम्रं सर्वरत्नानि चाप्यथ ॥ १७ ॥
औषधानि च धर्मज्ञ यवाः सिद्धार्थकास्तथा ।
नृवाह्यमानं यानं च भद्रपीठं तथैव च ॥ १८ ॥
खड्गं छत्रं पताका च मृदश्चाऽऽयुधमेव च ।
राजलिङ्गानि सर्वाणि शिवं रुदितवर्जितम् ॥ १९ ॥
घृतं दधि पयश्चैव फलानि विविधानि च ।
स्वस्तिकं वर्धमानं च नन्द्यावर्त सकौस्तुभम् ॥ २० ॥

(243rd Adhyāya)

VII From *YS* —

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

अरिष्टेभ्यो वेति । त्रिविधमरिष्टमाध्यात्मिकमाधिभौतिकमाधिदैविकं चेति ।
तत्राऽऽध्यात्मिकं घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवप्रव्ये न
पश्यति तथाऽऽधिभौतिकं यमपुरूपान् पश्यति, पितृन्तीतानकस्मात्पश्यति ।
तथाऽऽधिदैविकं स्वर्गमकस्मात्सिद्धान्वा पश्यति । विपरीतं वा सर्वमिति । अनेन
वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥ व्यासभाष्य.

प्रासङ्गिकमाह—अरिष्टेभ्यो वा । अरिवत्रासयन्तीत्यरिष्टानि त्रिविधानि मरण-
चिन्हानि । विपरीतं वा सर्वं माहेन्द्रजालादिव्यतिरेकेण ग्रामनगरादि स्वर्गमभि-
मन्यते, मनुष्यलोकमेव देवलोकमिति ॥ २२ ॥ वाचस्पत्या.

अरिष्टेभ्यो वा । अरिष्टानि त्रिविधानि—आध्यात्मिकाधिभौतिकाधिदैविकमेदेन
तत्राऽऽध्यात्मिकानि पिहितकर्मणः कोष्ठस्यत्रायोर्वोषं न शृणोतीत्येवमादीनि ।

आधिमौतिकान्यकसाद्भिहृतपुयपदर्शनादीनि आधिदैविकान्यकाण्ड एव ब्रह्मनरूप
स्वर्गादिपदार्थदर्शनादीनि । तेभ्यः शरीरविद्योगकाः जानाति । भोजवैधीया
(8 22 pp. 147 and 38)

VIII From *MP* —

- 1 मन्ते नागसेन, इमस्मिं शोके नरनारीयो सुपिणं पस्सन्ति कस्यापस्मि,
पापकम्पि, विट्पुष्पम्पि अविट्पुष्पम्पि, कटपुष्पंपि, अकटपुष्पंपि, श्लेमम्पि,
समयम्पि वूरे पि, संतिके पि, यडुविष्णानि पि अनेकवण्णसहस्सापि विस्सन्ति ।
किञ्च एतं सुपिणं नाम को ष एतं पस्सतीति । — निमित्तमेतं महाराज सुपिणं पस्सन्ति
नाम यं चित्तस्स आपायमुपागच्छति ष य इमे महाराज सुपिणं पस्सन्ति
2 वातिको सुपिण पस्सति पिच्छिको सुपिणं पस्सति सेम्हिको सुपिणं पस्सति,
वेधत्पसंहारो सुपिण पस्सति समुदाच्छिण्णतो सुपिणं पस्सति पुष्पनिमित्ततो
सुपिण पस्सति तत्र महाराज यं पुष्पनिमित्ततो सुपिणं पस्सति त येस सबं
अवसेसं मिच्छा ति । — मन्ते नागसेन यो पुष्पनिमित्ततो सुपिण पस्सति,
किं तस्स चित्तं सय गत्वा त निमित्तं विचिन्नाति, तं वा निमित्तं चित्तस्स
3 आपायमुपागच्छति अम्मो वा भागत्वा तस्स आरोचेतीति । — न महाराज
तस्स चित्तं सय गत्वा त निमित्तं विचिन्नाति नापि अम्मो कोप्पि भागत्वा
तस्स आरोचेति, अथ एवो तं येव निमित्तं चित्तस्स आपायमुपागच्छति ।
यथा महाराज आडासो न सय कुद्धिञ्चि गत्वा छायं विचिन्नाति, नापि अम्मो
कोप्पि छायं आनेत्वा आडासं आरोपेति अथ एवो पतो कुतोप्पि छाया आगत्वा
4 आडासस्स आपायमुपागच्छति, एवमेव एवो महाराज न तस्स चित्तं सय गत्वा
तं निमित्तं विचिन्नाति, नापि अम्मो कोप्पि भागत्वा/ आरोचेति, अथ एवो पतो
कुतोप्पि निमित्तं आगत्वा चित्तस्स आपायमुपागच्छतीति ।

- मन्ते नागसेन यं तं चित्तं सुपिणं पस्सति अपि तु तं चित्तं जानाति
एवं नाम विपाको मविस्सति श्लेमं वा मयं वा ति । — नहि महाराज तं चित्तं
5 जानाति एवं विपाको मविस्सति श्लेमं वा मयं वा ति, निमित्ते एव उप्पये
अम्म्येसं कथेति ततो ते अरयं कथेस्सीति । — इय मन्ते नागसेन कारणं
वस्सेहीति । — यथा महाराज सरीरे तिळका पिळका दूनि चट्टहन्ति आमाय
वा अलामाय वा यसाय वा अयसाय वा निम्हाय वा पसंसाय वा बुक्कसाय
वा अपि तु ता महाराज [तिळका] पिळका जाभित्वा उप्पन्नन्ति इमं नाम
6 मयं अरय मिप्फादेस्सामाति । — नहि मन्ते वादिसे ता भोकासे पिळका
संसभन्ति तथ ता पिळका दिस्सा भैमित्तका व्याकरोन्ति, एवं नाम विपाको
मविस्सतीति । — एवमेव एवो महाराज एतं चित्तं सुपिण पस्सति न तं
चित्तं जानाति एवं नाम विपाको मविस्सति श्लेमं वा मयं वा ति, निमित्ते एव
उप्पये अम्म्येसं कथेति, ततो ते अरयं कथेस्सीति । (pp. 397—391)

IX from *KS* —

कुसिः आताजुञ्जिअस्य पूर्वं मस्य विद्युप्यति ।

आर्सेपु सार्धगात्रेषु मासापे तस्य जीवितम् ॥ ७ ॥

x x x

शयनं शोणिताक्तं वा तत्रापि स्कन्दतो भयम् ।
रक्तपुष्पाम्बरधरा रक्तचन्दनरूपिता ॥ १४ ॥
नृत्यते सह भूतैर्वा स्कन्दापस्मारतो भयम् ।
रक्तपद्मवनं प्राप्य धात्र्यात्मानं यदाऽर्चति ॥ १५ ॥

x x x

कीटवृश्चिकसर्पैर्वा दष्टः स्याद्विषमृत्युकः ।
श्वमिर्दुष्टैः खरैर्वाऽपि दक्षिणां याति मुण्डितः ॥ २२ ॥
कृष्यते मृद्यते तैर्वा ज्वरस्यान्तस्तदुच्यते ।
प्रार्थितं कल्पितं दृष्टमनुभूतं श्रुतं च यत् ॥ २३ ॥

x x x

मलिनाम्बरपुष्पाणां दर्शनं न प्रशस्यते ।
तेषामेव तु दृष्टानां शुद्धपुष्पाम्बरात्मनाम् ॥ २८ ॥

x x x

रोदनं पतितोत्थानं रिपूणां निग्रहस्तथा ।
पङ्ककूपगुहाभ्यश्च समुत्तारोऽध्वनस्तथा ॥ ३३ ॥

x x x

इति ह स्माह भगवान् कश्यपः ॥

(pp 59—61)

X From CS.—

मक्षिकाश्चैव यूकाश्च दंशाश्च मशकैः सह ।
धिरसादपसर्पन्ति जन्तोः कायान्मुमूर्षतः ॥ २१ ॥
अत्यर्थरसिकं कायं कालपक्वस्य मक्षिकाः ।
अपि ज्ञातानुलितस्य भृशमायान्ति सर्वशः ॥ २२ ॥

(द्वितीयोऽध्यायः)

तस्य चेदुच्छ्वासोऽतिदीर्घोऽतिह्रस्वो वा स्यात् परासुरिति विद्यात् । तस्य
चेद्दन्ताः परिकीर्णाः श्वेता जातशर्कराः स्युः, परासुरिति विद्यात् ।
.....

तस्य चेन्नखा वीतमांसशोणिताः
पक्वजाम्बववर्णाः स्युः परासुरिति विद्यात् । अथास्याङ्गुलीरायच्छेत्, तस्य चेदङ्गु-
लय आयम्यमाना न स्फुटेषुः परासुरिति विद्यात् ॥ ६ ॥ (तृतीयोऽध्यायः)

संवृत्याङ्गुलिभिः कर्णौ ज्वालाशब्दं य आतुरः ।

न शृणोति गतासुं तं बुद्धिमान् परिवर्जयेत् ॥ २० ॥

(चतुर्थोऽध्यायः)

श्वमिर्दुष्टैः खरैर्वाऽपि याति यो दक्षिणां दिशम् ।

स्वप्ने यक्ष्माणमासाद्य जीवितं स विमुञ्चति ॥ ८ ॥

x x x

दन्तचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम् ।

पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ॥ ३५ ॥

x x x

आधिभौतिकाम्यकस्माद्विद्वत्पुत्रदर्शनादीनि आधिदैविकाम्यकाण्ड एव द्रष्टव्यमस्य
स्वर्गादिपदार्थदर्शनादीनि । तेभ्यः शरीरस्थियोगकाल जानाति । भोजदेवीय ।
(8 22 pp 147 and 38).

VIII From MP —

- १ मन्ते नागसेन, इमांश्चि लोके नरनारीयो सुपिणं पस्सन्ति कस्यामस्मि,
पापकस्मि, दिट्ठपुम्पस्मि अदिट्ठपुम्पस्मि कटपुम्पस्मि, भकटपुम्पस्मि, खेमस्मि,
समयस्मि, वूरे पि, संतिक्के पि, यत्तुभिष्साणि पि, यत्तेकवण्णसहस्साणि विस्सन्ति ।
किञ्च एतं सुपिणं नाम को च एतं पस्सतीति । — निमिच्चमेव महाराज सुपिण
नाम य चित्तस्स आपायमुपागच्छति च य इमे महाराज सुपिणं पस्सन्ति
॥ वातिको सुपिण पस्सति, पित्तिको सुपिणं पस्सति सेम्हिको सुपिणं पस्सति,
वेषट्ठपसंहारतो सुपिण पस्सति, समुदाधिण्णतो सुपिणं पस्सति पुम्बनिमित्ततो
सुपिण पस्सति तत्र महाराज यं पुम्बनिमित्ततो सुपिणं पस्सति त येव सब
अवसेसं मिच्छा ति । — मन्ते नागसेन, यो पुम्बनिमित्ततो सुपिणं पस्सति,
किं तस्स चित्तं सय गत्वा त निमित्तं विविनाति तं वा निमित्तं चित्तस्स
॥ आपायमुपागच्छति, अम्यो वा भागत्वा तस्स आरोचेतीति । — न महाराज
तस्स चित्तं सयं गत्वा त निमित्तं विविनाति नापि अम्यो कोचि भागत्वा
तस्स आरोचेति, अय एवो तं येन निमित्तं चित्तस्स आपायमुपागच्छति ।
यथा महाराज आडासो न सय कुट्टिञ्चि गत्वा छायं विविनाति नापि अम्यो
कोचि छायं मानेत्वा आडासं आरोपेति अय एवो पतो कुतोचि छाया भागत्वा
॥ आडासस्स आपायमुपागच्छति, एवमेव एवो महाराज न तस्स चित्तं सयं गत्वा
तं निमित्तं विविनाति नापि अम्यो कोचि भागत्वा/ आरोचेति, अय एवो पतो
कुतोचि निमित्तं भागत्वा चित्तस्स आपायमुपागच्छतीति ।

मन्ते नागसेन यं तं चित्तं सुपिणं पस्सति, अपि तु तं चित्तं जानाति
एवं नाम विपाको भविस्सति खेमं वा भयं वा ति । — नहि महाराज तं चित्तं
॥ जानाति एवं विपाको भविस्सति खेमं वा भयं वा ति, निमित्ते पन अण्णये
अण्णयेसं कथेति, ततो ते अर्थं कथेस्सीति । — इय मन्ते नागसेन कारण
वस्सेहीति । — यथा महाराज शरीरे तिष्ठका पिळका वृद्धिं उद्भूयस्मि छायाय
वा अछामाय वा यसाय वा अयसाय वा निम्दाय वा पसंसाय वा दुक्कसाय
वा अपि तु ता महाराज [तिष्ठका] पिळका जामित्वा उप्पज्जन्ति इमं नाम
॥ मयं अर्थं विष्कादैस्सामाति । — नहि मन्ते, यादिसे ता भोकासे पिळका
संभवन्ति तत्थ ता पिळका विस्वा भिमिच्चकणं प्पाकरोन्ति, एवं नाम विपाको
भविस्सतीति । — एवमेव एवो महाराज पन्तं चित्तं सुपिणं पस्सति च तं
चित्तं जानाति एवं नाम विपाको भविस्सति खेमं वा भयं वा ति, निमित्ते पन
अण्णये अण्णयेसं कथेति ततो ते अर्थं कथेस्सीति । (pp. 297—301)

IX from KS —

कुक्षिं आवाजुच्चित्तस्य पूर्वं मस्य पिनुव्यति ।

आर्द्रेषु सयैगात्रेषु मासाद्यै तसा पीवितम् ॥ ७ ॥

दध्यक्षतद्विजातीनां वृषभाणां नृपस्य च ।
 रत्नानां पूर्णकुम्भानां सितस्य तुरगस्य च ॥ ७१ ॥
 सुरध्वजपताकानां फलानां यावकस्य च ।
 कन्यापुंवर्धमानानां वद्धस्यैकपशोस्तथा ॥ ७२ ॥
 पृथिव्या उद्धृतायाश्च वहेः प्रज्वलितस्य च ।
 मोदकानां सुमनसां शुक्लानां चन्दनस्य च ॥ ७३ ॥
 मनोमस्यान्नपानस्य पूर्णस्य शकटस्य च ।
 नृभिर्धेन्वाः सवत्साया वडवायाः स्त्रियास्तथा ॥ ७४ ॥
 जीवजीवकसिद्धार्थसारसप्रियवादिनाम् ।
 हंसानां शतपत्राणां चापाणां शिखिनां तथा ॥ ७५ ॥
 मत्स्याजद्विजशङ्खानां प्रियङ्गूनां घृतस्य च ।
 रुचकादर्शसिद्धार्थरोचनानां च दर्शनम् ॥ ७६ ॥
 गन्धः सुरभिर्वर्णश्च सुशुक्लो मधुरो रसः ।
 मृगपक्षिमनुष्याणां प्रशस्ताश्च गिरः शुभाः ॥ ७७ ॥
 छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः ।
 भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिस्वनाः ॥ ७८ ॥
 वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।
 पथि वेदमप्रवेशे तु विद्यादारोग्यलक्षणम् ॥ ७९ ॥

x x x

गृहप्रासादशैलानां नागानामृषभस्य च ।
 हयानां पुरुषाणां च स्वप्ने समधिरोहणम् ॥ ८२ ॥
 सोमार्काग्निद्विजातीनां गवां नृणां पयस्विनाम् ।
 अर्णवानां प्रतरणं वृद्धिं संवाधनिःसृतिः ॥ ८३ ॥
 स्वप्ने देवैः सपितृभिः प्रसन्नैश्चाभिभाषणम् ।
 दर्शनं शुक्लवस्त्राणां हृदस्य विमलस्य च ॥ ८४ ॥
 मांसमत्स्यविषामेध्यच्छत्रादर्शपरिग्रहः ।
 स्वप्ने सुमनसा चैव शुक्लानां दर्शनं शुभम् ॥ ८५ ॥
 अश्वगोरथयानं च यानं पूर्वोत्तरेण च ।
 रोदनं पतितोत्थानं छिपता चावमर्दनम् ॥ ८६ ॥

(द्वादशोऽध्यायः)

(इन्द्रियस्थानम्—pp. 353-375)

XI From SS —

सुहृदो याश्च पश्यन्ति व्याधितो वा स्वयं तथा ।
 ज्ञेहाभ्यक्तशरीरस्तु करभव्यालगर्दभैः ॥ ५५ ॥
 वराहैर्महिषैर्वाऽपि यो यायादक्षिणामुखः ।
 रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्धजा ॥ ५६ ॥

x x x

पिवेन्मधु च तैलं च यो वा पङ्केऽवसीदति ।
 पङ्कप्रदिग्धगात्रो वा प्रनृत्येत् प्रहसेत्तथा ॥ ५९ ॥

x x x

रक्तमाळी हसन्नुबैर्दिग्धासा वक्षिणां विशम् ।

दादणामदधीं स्वरे कपियुक्तेन याति वा ॥ ३७ ॥

(पञ्चमोऽध्यायः)

प्योत्त्रायामातपे दीपे सस्तिन्नादर्शांयोरपि ।

अङ्गेषु विकृता यस्यछाया प्रेतस्तथैव सः ॥ ४ ॥

छिन्ना सिन्ध्याऽऽकुल्यछाया हीना वाऽप्यभिकाऽपि वा ।

नया तन्वी द्विधा छिन्ना विकृता विस्त्रिता च वा ॥ ५ ॥

एताभ्यान्प्राञ्च याः कामित् प्रतिच्छाया विगर्हिताः ।

सर्वां मुमूर्षतां वेया न श्लेष्मण्यनिमित्तजाः ॥ ६ ॥

संस्थानेन प्रमाणेन वर्षेन प्रमया तथा ।

छाया विवर्तते यस्य स्वस्योऽपि प्रेत एव सा ॥ ७ ॥

संस्थानमाकृतिर्बेया सुपमा विपमा च सा ।

मध्यमहयं महश्चोक्तं प्रमाणं त्रिविधं नृणाम् ॥ ८ ॥

प्रतिप्रमाणसंस्थाना जडावर्शातपाविपु ।

छाया वा सा प्रतिच्छाया छाया वर्षेप्रमाभया ॥ ९ ॥

x x x

मङ्गलति प्रम्बसिति क्षिबिळ चातिसार्यते ।

रुद्धीनाः पिपासार्ताः शुष्कास्यो न स जीवति ॥ २४ ॥

(सप्तमोऽध्यायः)

श्यायते नासिकाबंधाः पृथुन्ध यस्य गच्छति ।

अशूनः शूनसंकाशः प्रस्थाभयेयः स जायता ॥ १० ॥

(अष्टमोऽध्यायः)

शरीरबंधा संमोहो गतिर्बैद्यममेध च ।

मत्तश्लेभोपलम्बन्ते यस्य मासं न जीवति ॥ १० ॥

x x x

अहाश्याहासी संमुहान् प्रलेटि वृक्षानच्छन्ती ।

शीतपावकरोच्छ्वासो यो नरो न स जीवति ॥ २० ॥

(एकादशोऽध्यायः).....

सैत्यप्यजपताकानां पूर्वाणां पतनानि च ।

वृत्तानिप्रमथादाश्च दूषयं मस्यर्पाशुभिः ॥ २८ ॥

पयच्छेदो बिडालेभ शुभा सर्पेण वा पुनः ।

मृगात्रिजाना वृत्तानां शिरो दीप्तां विश प्रति ॥ २९ ॥

शयनासनयानामामुत्तागामां च वर्शनम् ।

इत्येताम्यप्रशस्तानि सघाण्याशुर्मनीषिणाः ॥ ३० ॥

x x x

ऊष्माणः प्रच्छयं याति विश्लेषं याति संघया ।

गन्धा पिहसिमायागित मेद् यथस्वयै तथा ॥ ५१ ॥

वैयर्थ्यं भजत कायः कायच्छिद्रं विशुष्यति ।

धूमः संजायते मूर्ध्नि वारुणाव्यग्रं धूर्बकः ॥ ५२ ॥

x x x

प्रसन्नः सितसंव्यानः कोशीकृत्य करडयम् ।
ततस्तदंतः शून्यं तु कृष्णवर्णं विचिंतयेत् ॥ १३३ ॥
उद्घाटितकरांभोजस्ततो यत्रांगुलीतिथौ ।
वीक्ष्यते कालविंदुः स काल इत्यत्र कीर्त्यते ॥ १३४ ॥

× × ×

स्वप्ने स्वं भक्ष्यमाणं च गृध्रकाकनिशाचरैः ।
उह्यमानं खरोप्राद्यैर्यदा पश्येत्तदा मृतिः ॥ १३७ ॥

× × ×

छर्दिमूत्रपुरीषं वा सुवर्णरजतानि वा ।
स्वप्ने पश्येद्यदि तदा मासान्नवैव जीवति ॥ १४० ॥
स्थूलोऽकस्मात्कृशोऽकस्मादकस्मादतिकोपनः ।
अकस्मादतिभीरुर्वा मासान्नैव जीवति ॥ १४१ ॥

× × ×

स्वप्ने मुंडितमभ्यक्तं रक्तगंधस्रगंबरम् ।
पश्येद्याभ्यां खरं यातं स्वं योऽव्दार्धं स जीवति ॥ १५१ ॥

× × ×

इंदुमुष्णं रविं शीतं छिद्रं भूमौ खावपि ।
जिह्वां श्यामां मुखं कोकनदाभं च यदेक्षते ॥ १५६ ॥
तालुकंपो मनःशोको वर्णोऽगोऽनेकदा यदा ।
नामेश्चाकस्मिकी हिका मृत्युर्मासद्वयात्तदा ॥ १५७ ॥
जिह्वा नास्वादमादत्ते मुहुः स्वलति भापणे ।
श्रोत्रे न शृणुतः शब्दं गंधं वेत्ति न नासिका ॥ १५८ ॥
स्पंदेते नयने नित्यं दृष्टवस्तुन्यपि भ्रमः ।
नक्तमिन्द्रधनुः पश्येत् तथोल्कापतनं दिवा ॥ १५९ ॥
न च्छायामात्मनः पश्येत् दर्पणे सलिलेऽपि वा ।
अनब्दां विद्युतं पश्येत् शिरोऽकस्मादपि ज्वलेत् ॥ १६० ॥
हंसकाकमयूराणां पश्येच्च कापि संहतिम् ।
शीतोष्णखरमृद्वादेरपि स्पर्शं न वेत्ति च ॥ १६१ ॥
अमीषां लक्ष्मणां मध्याद्यदैकमपि दृश्यते ।
जंतोर्भवति मासेन तदा मृत्युर्न संशयः ॥ १६२ ॥
शीते हकारे फुत्कारे चोष्णे स्मृतिगतिक्षये ।
अगपंचकशैत्ये च स्याद्दशाहेन पंचता ॥ १६३ ॥

× × ×

स्नातमात्रस्य हृत्पादं तत्क्षणाद्यदि शुष्यति ।
दिवसे जायते पष्ठे तदा मृत्युरसंशयम् ॥ १६५ ॥

× × ×

न खनासां स्वजिह्वां न ग्रहान्नामला दिशः ।
नापि सप्तक्रपीन् व्योम्नि पश्यति म्रियते तदा ॥ १६७ ॥

पतन तास्कादीमां प्रजाश दीपघसुषोः ।
 याः पश्येद्देवतानां या प्रकल्पयमेक्षया ॥ १३ ॥
 पश्य छर्विर्विरको या दशनाः प्रपतन्ति वा ।
 शास्मर्त्ती किंशुक पूर्णं घस्मीक पारिमद्रकम् ॥ १४ ॥

x x x

समिद्धमग्निं सार्धं च विर्मलानि जलानि च ।
 पश्येत् कल्पत्यक्षामाय व्याधेरपगमाय च ॥ ७६ ॥
 मार्सं मस्मान् क्रजः श्वेता वासांसि च फलानि च ।
 समेत घनक्षामाय व्याधेरपगमाय च ॥ ७७ ॥

(नवपिंडतितमोऽध्यायः)

XII From VS —

कोष्ठकोष्ठकहापीतकाककोकर्मपिङ्गलाः ।
 कपोतरुद्विताकल्पकूरदाप्याश्च याम्यतः ॥ २१ ॥
 गोशशश्रीश्चोमाशश्लोत्कोशकपिङ्गलाः ।
 बिडालोत्सववादिमगीतहासाश्च पारुषाः ॥ २२ ॥
 घातपनकुरङ्गाश्लुशुगीकघफकोकिलाः ।
 धापशस्यकपुण्याहमप्यार्षंकरवा उदक् ॥ २३ ॥

x x x

शिवा दयामा एका पुष्पुः पिङ्गला शुङ्गोपिका ।
 सूकरी परपुषा च पुष्पामलाश्च वामता ॥ २७ ॥
 स्त्रीसंज्ञा भासमपककपिष्ठीकर्मठिष्णराः ।
 सिक्षिष्ठीकण्ठपिष्ठीकठरुद्वेनाश्च दक्षिणाः ॥ ३८ ॥

x x x

रुतधर्मिनद्वेषेण मारुतामाजबर्हिणः ।
 घन्ना मकुञ्जवापी च सरटाः पापदोऽमताः ॥ ४१ ॥

x x x

श्वेष्टे ह्यसिते प्राभ्यां शपमांसे च दक्षिणे ।
 कल्पका दधिनी पश्चात्पुद्गोविमसाधयः ॥ ४५ ॥

(पञ्चदशतितमोऽध्यायः)

XIII From YS —

प्रतिपदिपसे क्यलक्षक्रदानाय शौचवान् ।
 मारुतमो दक्षिण धामि शुङ्गं पक्षं प्रकल्पयेत् ॥ १२९ ॥
 अधोमध्योर्ध्वपर्वाणि कनिष्ठांगुलिकाणि तु ।
 क्रमेण प्रतिपत्पृष्ठैकादशीः कल्पयेत्तिथीः ॥ १३० ॥
 भयशोर्पांगुलीपयाभ्यवदापतिथीस्तथा ।
 पंचमी दशमी चक्रा पर्वाण्यगुष्ठगानि तु ॥ १३१ ॥
 वामपार्शि कृष्णपक्षतिथीस्तथा कल्पयेत् ।
 ततश्च निजने द्वादशे पक्षपञ्चासनाः शुधीः ॥ १३२ ॥

पृच्छायामथ लग्नास्ते चतुर्थदशमस्थिताः ।

ग्रहाः क्रूराः शशी पष्टाष्टमश्चेत् स्यात्तदा मृतिः ॥ २०१ ॥

() पृच्छायाः समये लग्नाधिपतिर्भवति ग्रहः ।

यदि वास्तमितो मृत्युः सज्जस्यापि तदा भवेत् ॥ २०२ ॥

लग्नस्थश्चेच्छशी सौरिर्द्वादशे नवमः कुजः ।

अष्टमोऽर्कस्तदा मृत्युः स्याच्चेन्न बलवान् गुरुः ॥ २०३ ॥

रविः पष्टस्तृतीयो वा शशी च दशमस्थितः ।

यदा भवति मृत्युः स्यात्तृतीये दिवसे तदा ॥ २०४ ॥

पापग्रहाश्चेद्दुदयात्तुर्ये वा द्वादशेऽथवा ।

दिशंति तद्धिदो मृत्युः तृतीये दिवसे तदा ॥ २०५ ॥

उदये पंचमे वापि यदि पापग्रहो भवेत् ।

अष्टभिर्दशभिर्वा स्याद्दिवसैः पंचता ततः ॥ २०६ ॥

धनुर्मिथुनयोः सप्तमयोर्यद्यशुभग्रहाः ।

तदा व्याधिर्मृतिर्वा स्याज्ज्योतिषामिति निर्णयः ॥ २०७ ॥

x x x

सूर्योदयक्षणे सूर्यं पृष्ठे कृत्वा ततः सुधीः ।

स्वपरायुर्विनिश्चेतु निजच्छायां विलोकयेत् ॥ २११ ॥

पूर्णा छायां यदीक्षेत तदा वर्षे न पंचता ।

कर्णाभावे तु पंचत्वं वर्षेर्द्वादशभिर्भवेत् ॥ २१२ ॥

हस्तांगुलीस्कंधकेशपार्श्वनासाक्षये क्रमात् ।

दशाष्टसप्तपंचत्र्येकवर्षैर्मरणं भवेत् ॥ २१३ ॥

पण्मासैर्घ्नियते नाशे शिरसश्चिवुकस्य वा ।

ग्रीवानाशे तु मासेनैकादशाहेन हृत्क्षये ॥ २१४ ॥

सच्छिद्रे हृदये मृत्युर्दिवसैः सप्तभिर्भवेत् ।

यदि छायाद्वयं पश्येद्यमपार्श्वं तदा व्रजेत् ॥ २१५ ॥

x x x

अनया विद्ययाष्टाग्रशतवारं विलोचने ।

स्वच्छायां चाभिमंज्यार्कं पृष्ठे कृत्वाहणोदये ॥ २१८ ॥

परच्छायां परकृते स्वच्छायां स्वकृते पुनः ।

सम्यक् तत् कृतपूजः सन्नपयुक्तो विलोकयेत् ॥ २१९ ॥

संपूर्णा यदि पश्येत्तामावर्षं न मृतिस्तदा ।

क्रमजंघाजान्धभावे त्रिद्व्येकाव्दैर्मृतिः पुनः ॥ २२० ॥

उरोरभावे दशभिर्मासैर्नश्येत्कटेः पुनः ।

अष्टाभिर्नवभिर्वापि तुंदाभावे तु पंचभिः ॥ २२१ ॥

ग्रीवामादे चतुस्त्रिद्व्येकमासैर्घ्नियते पुनः ।

कक्षाभावे तु पक्षेण दशाहेन भुजक्षये ॥ २२२ ॥

दिनैः स्कंधक्षयेऽष्टाभिश्चतुर्याभ्यां तु हृत्क्षये ।

शीर्षाभावे तु यामाभ्यां सर्वाभावे तु तत्क्षणात् ॥ २२३ ॥

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प्रभाते यदि वा साय ज्योत्स्नाघस्यामथो निशि । - - ३
 प्रवितत्य निजी बाहू निजच्छायां विसोक्य च ॥ १६८ ॥
 घनैरुत्सिष्य मेघे स्वच्छायां परस्मैत्ततोऽचरे ।
 न क्षिरो हृष्यते तस्यां यदा स्यात्स्मरणं तदा ॥ १६९ ॥
 नैक्ष्यते वामबाहुभ्येत् पुत्रदारस्तपस्तदा ।
 यदि दक्षिणबाहुभ्येत् स्यात्समस्तदा ॥ १७० ॥
 महते हृष्ये मृत्युन्दरे च धनक्षयाः ।
 गुह्ये पितृभिनाशस्तु ध्याधिकरुयुगे भवेत् ॥ १७१ ॥
 महर्शने पादयोश्च विदेशगमनं भवेत् ।
 महर्ष्यमामे सार्धो सद्यो मरणमादिशेत् ॥ १७२ ॥

x x x

महानसे तथा शम्भ्यागारे काकाः सिपंति चेतु ।
 चर्मास्त्रिचक्रं केशान् वा तदासद्वैष पंचता ॥ १८७ ॥
 अथबोपभुतेर्षिघात्रिद्वान् कालस्य निर्णयम् ।
 प्रशस्ते विषसे स्वमकाळे शस्तां दिश भ्रिताः ॥ १८८ ॥
 पूत्वा पथ नमस्कृत्याचार्यमन्त्रेण वा भुती ।
 रोहाच्छद्यभुतिर्गच्छेच्छिद्यस्त्रिषत्त्वरूमिषु ॥ १८९ ॥
 चंद्रमैमार्ष्यित्वा इमां सित्वा गंधास्तदादि च ।
 सावधानस्ततस्तत्रोपभुतेः शृणुयाद् स्वमिम् ॥ १९० ॥
 अर्घ्योत्तरापदेश्यश्च सरूपश्चेति स विधा ।
 विमर्शगम्यस्तत्राघाः स्फुटोच्छार्थोऽचरः पुनः ॥ १९१ ॥
 यथैव मन्त्रस्तंभः पेषपश्चिद्य विमः ।
 पक्षैर्मासैर्यो बर्षैर्भक्ष्यते यदि धा न या ॥ १९२ ॥
 मनोहरतरब्धासीत् किं त्यप लघु मंक्ष्यते ।
 अर्घ्योत्तरापदेश्या स्यादेवमादिरुपभुतिः ॥ १९३ ॥
 एषा श्री पुरुषो वासो स्थानादस्ताथ पास्यति ।
 वास्यामो न वय गंतुं गंतुकामो न चाप्ययम् ॥ १९४ ॥
 विद्यते गंतुकामोऽयमहं च मेयज्योत्सुकः ।
 तेन वास्यत्यसौ शीघ्रं स्यात्सरूपेत्युपभुतिः ॥ १९५ ॥
 कर्णोद्घाटनसंज्ञातोपभुत्स्यंतरमारमः ।
 कुशलाः कालमासधमनात्सर्घं च जानते ॥ १९६ ॥
 शनिः घ्राद्यत्र नक्षत्रे तदातप्य मुक्ते ततः ।
 अत्वारि इक्षिणयाणी त्रीणि त्रीणि च पात्रयोः ॥ १९७ ॥
 अत्वारि धामहस्ते तु क्रमशः पंच यस्तति ।
 त्रीणि दीपं दद्योर्ध्वं च गुह्यं एकः शनी मरे ॥ १९८ ॥
 निमित्तसमये तत्र पतित स्थापनात्रमात् ।
 जन्मर्षं नामफलं वा गुह्यदेशं मनेषदि ॥ १९९ ॥
 इदं त्रिषु प्रहेषुषुः सीम्यैरपेक्षितानुत्तम् ।
 सखस्यापि तदा मृत्युः का कथा रोमिणः पुनः ॥ २०० ॥

लक्षं (sic) लक्षण (sic) लक्षणेन पयसा भानोः प्रभामण्डलम्
क्षीणं दक्षिणपश्चिमोत्तरपरः पट्टद्वित्रिमासैककम् ।
मध्ये छिद्रगतं भवेद्दशदिनं धूम्राकुले तद्दिनम्
सर्वत्रैः परिभाषितं स्फुटतरं आयुःप्रमाणं ध्रुवम् ॥ ५६ ॥
भरणी च मघा पूर्वा कृत्तिका हस्त (sic) विद्यते ।
शतभिषाग्ना च विप्रेया पते नक्षत्र (sic) मृत्युदाः ॥ ५७ ॥

(KJ = कालज्ञानाख्यं शंभुनाथकृतमप्रकटपुस्तकम् । Baroda Oriental Institute, MSS Library, Acc No. 9726. Subject वैद्यक. The MS is very corrupt).

XVI From DS —

अथ स्वप्नविचारः ॥ स्वप्नो द्विविधः । इष्टफलोऽनिष्टफलश्चेति । तत्र सामान्यत इष्टफलो यथाः— नदीसमुद्रतरणमाकाशगमनं तथा । ग्रहनक्षत्रमार्तंडचंद्रमंडल-दर्शनम् ॥ हर्म्यस्यारोहणं चैव प्रासादशिरसोऽपि वा । स्वप्ने च मदिरापानं वसामांसस्य भक्षणम् ॥ कृमिविष्टानुलेपश्च रुधिराणाभिषेचनम् । भोजनं दधिभक्तस्य श्वेतवस्त्रानुलेपनम् ॥ रत्नान्याभरणादीनि स्वप्ने दृष्ट्वा प्रसिद्ध्यति । देवताविप्रपृथ्वीशान्प्रशस्ताः ॥ भरणांगनाः ॥ वृषेभपर्वतक्षीरफलिबृक्षाधिरोहणम् । दर्पणाभिपमाल्यासिं शुक्रपुष्पां वराश्रितान् । द्रष्टुः स्वप्नेऽर्थलाभः स्याद्ब्रह्माधिमोक्षश्च जायते ॥

अथानिष्टफलः ॥ दुष्टं किंशुकवल्मीकपारिभद्राधिरोहणम् । तैलकार्पास-पिण्याकलोहप्रसिर्विपत्तये ॥ विवाहकरणं स्वप्ने रक्तस्रग्वस्त्रधारणम् । स्रोतसाहरणं नेष्टं पक्वमांसस्य भोजनम् ॥ आदित्यस्याथ चंद्रस्य निष्प्रभस्यावलोकनम् । नक्षत्रादेश्च ॥ पातश्च स्वप्ने मरणशोककृत् ॥ अशोककरवीरपलाशानां पुष्पितानां स्वप्ने दर्शने शोकः नौकारोहणे प्रवासः रक्तवस्त्रगघधारिण्याः स्त्रिया आलिंगने मृत्युः घृततैलादिनाऽभ्यंगे व्याधिः केशदंतपाते धननाशः पुत्रशोको वा खरोष्ट्रमहिषैर्यानि तद्युक्तरथारोहणे वा मृत्युः कर्णनासाकरादिच्छेदे पक्वमज्जने तैलाभ्यंगे विषभक्षणे प्रेतालिंगने नलदमालिनो दिगंबरस्य याने कृष्णपुरुषदर्शने च मृत्युः ॥

अथ जागृतावनिष्ठानि ॥ अरुंधती ध्रुवं चैव नभोमदाकिनीं तथा । खनासाग्रं च चंद्रांकमायुर्हीनो न पश्यति ॥ पांसुपंजादिषु न्यस्तं चरणं खंडितं यदि । स्नानांबुलित्त-गात्रस्य यस्यास्यं प्राक् प्रशुष्यति । गात्रेष्वार्द्रेषु सर्वेषु सूर्यादिद्वयदर्शनम् ॥ स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । पिहिते कर्णयुगले यस्य घोषानुपश्रुतिः ॥ अदर्शनं स्वशिरसः प्रतिर्विधे जलादिषु । छिद्रप्रतीतिश्छायाया स चिर नैव जीवति ॥

यस्तु पश्यति वै स्वप्ने राजानं कुंजरद्वयम् । सुवर्णं वृषभं गवां कुटुंबं तस्य वर्धते ॥ वृषं वाऽऽरुह्य तत्रस्थस्य जागरे घनासिः श्वेतसर्पेण दक्षिणभुजदंशे दशदिने सहस्रधनलाभः जलस्थस्य वृश्चिकोरगप्रासे जयपुत्रघनानि प्रासादशैलारोहणे समुद्रतरणे राज्यं तडागमध्ये पद्मपत्रेषु घृतपायसभोजने राज्यं बलाकाकुक्कुटी-कौचीदर्शने भार्याप्राप्तिः निगडैर्वंधे बहुपाशबंधे वा पुत्रघनादीनि ॥ आसने शयने याने

एयमाभ्यारिमकं फल विनिश्चेतुं प्रसगतः ।

बाह्यस्यापि द्वि कालस्य निर्णयः परिमापितः ॥ २२४ ॥

(पञ्चमप्रकाशः)

XIV From YR —

यामबाह्व—

शुष्कास्यः ह्यात्मकोष्ठोऽप्यसितरवततिः शीतनासाप्रवेशा

घोषास्यैकमेवो लुलितकरपदः शोभपासिख्युक्तः ।

शीतश्वासोऽथ शोष्यश्वासनसमुदयः शीतगात्रप्रकम्पः

सोद्रेगो निष्पपञ्चः प्रमपति मनुजः सर्पया मृत्युच्छले ॥

(पृष्ठ- ९)

अथ कालप्रमाणम्

अभेदंसितसप्तमेन पयसा पूर्वमुमा मानुना

पूर्वावक्षिणपश्चिमोत्तरदिश पटत्रिभिर्मासैककम् ।

तिर्द्रं पश्यति श्वेतदा दशदिनं धूमाकृतिं पञ्चमे

ज्वालां पश्यति सद्य एव मरणं क्प्रलोचितवानिनाम् ॥ १ ॥

अरुण्यतीं सुर्वं चैव विष्णोऽभीषि पवानि च ।

आपुर्हीना न पश्यन्ति अतुर्षे मातृमण्डलम् ॥ २ ॥

अरुण्यतीं भवेद्विद्युः सुषो मासाप्रमेष च ।

विष्णुस्तु धूमयोर्मध्यो भूदय मातृमण्डलम् ॥ ३ ॥

मासार्धं द्युग जिह्वं मुक्तं चैव न पश्यति ।

कर्णयोर्षं न जानाति स गच्छेद्यममन्विरम् ॥ ४ ॥

नभश्चूः पञ्चचक्षुश्च सप्तकर्णस्त्रिनासिका ।

जिह्वं च चित्तमेक तु कालश्चिह्नं त्रिने दिने ॥ ५ ॥

अकस्माच्च भवेत्स्पृष्टो ह्यकस्माच्च कुर्या भवेत् ।

अकस्मात्स्ययामावः पश्मासैश्च चित्तपति ॥ ६ ॥

× × ×

एतौ वाहोऽमितपति विद्या जायते शीतस्य

कण्ठे श्लेष्मा विरसवर्णं कुट्टुमाकारेभे ।

जिह्वा कृष्णा बहति च सदा स्पृष्टसूक्ष्मा च नाडी

तस्मैषण्यं सारणमधुना एतपमेति नाहः ॥ ९ ॥

इति कालप्रमाणम् ॥

(पृष्ठ ७)

XV From KJ —

हृदय नाभिनासा च पानिपादौ च शीतशौ ।

क्षिरस्तापो भवेद्यस्य तस्य मृत्युर्मविष्यति ॥ ३९ ॥

× × ×

भगवन्तो मतिभगो(ः)र्षप्रवर्तमेव च ।

गर्भं स्पर्शं न जानाति स गच्छेद्यमशासने ॥ ४१ ॥

× × ×

लक्षं(sic) लक्षण(sic)लक्षणेन पयसा भानोः प्रभामण्डलम्
क्षीणं दक्षिणपश्चिमोत्तरपरः पद्मद्वित्रिमासैककम् ।
मध्ये छिद्रगतं भवेद्दशदिनं धूम्राकुले तदिनम्
सर्वधैः परिभाषितं स्फुटतरं आयुःप्रमाणं ध्रुवम् ॥ ५६ ॥
भरणी च मघा पूर्वा कृत्तिका हस्त(sic)विद्यते ।
शतभिषाङ्गा च विद्येया एते नक्षत्र(sic)मृत्युदाः ॥ ५७ ॥

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(*KJ* = कालज्ञानाख्यं शंभुनाथकृतमप्रकटपुस्तकम् । Baroda Oriental Institute, MSS Library, Acc No. 9726. Subject वैद्यक. The MS is very corrupt).

XVI From *DS*—

अथ स्वप्नविचारः ॥ स्वप्नो द्विविधः । इष्टफलोऽनिष्टफलश्चेति । तत्र सामान्यत इष्टफलो यथाः— नदीसमुद्रतरणमाकाशगमनं तथा । ग्रहनक्षत्रमार्तेंडचंद्रमंडल-
दर्शनम् ॥ हर्म्यस्यारोहणं चैवं प्रासादशिरसोऽपि वा । स्वप्ने च मदिरापानं वसामांसस्य
भक्षणम् ॥ कृमिविष्टानुलेपश्च रुधिराणाभिषेचनम् । भोजनं दधिभक्तस्य श्वेतवस्त्रा-
नुलेपनम् ॥ रत्नान्याभरणादीनि स्वप्ने दृष्ट्वा प्रसिद्ध्यति । देवताविप्रपृथ्वीशान्प्रशास्ता-
भरणांगनाः ॥ वृषेभपर्वतक्षीरिफलिवृक्षाधिरोहणम् । दर्पणाभिपमाल्यासिं शुक्लपुष्पां-
चराश्रितान् । द्रष्टुः स्वप्नेऽर्थलाभः स्याद्ब्रह्माधिमोक्षश्च जायते ॥

अथानिष्टफलः ॥ दुष्टं किशुकवल्मीकपारिभद्राधिरोहणम् । तैलकार्पास-
पिण्याकलोद्दृष्टिर्विषत्तये ॥ विवाहकरणं स्वप्ने रक्तस्रग्वस्त्रधारणम् । स्रोतसाहरणं
नेष्टं पक्वमांसस्य भोजनम् ॥ आदित्यस्याथ चंद्रस्य निष्प्रभस्यावलोकनम् । नक्षत्रादेश्च
पातश्च स्वप्ने मरणशोककृत् ॥ अशोककरवीरपलाशानां पुष्पितानां स्वप्ने दर्शने शोकः
नौकारोहणे प्रवासः रक्तवस्त्रगधधारिण्याः स्त्रिया आलिंगने मृत्युः घृततैलादि-
नाऽभ्यंगे व्याधिः केशदंतपाते धननाशः पुत्रशोको वा खरोष्ट्रमहिषैर्यानि तद्युक्तरथा-
रोहणे वा मृत्युः कर्णनासाकरादिच्छेदे पकमज्जने तैलाभ्यंगे विषभक्षणे प्रेतालिंगने
नलदमालिनो दिगंबरस्य याने कृष्णपुरुषदर्शने च मृत्युः ॥

25

अथ जागृतावनिष्ठानि ॥ अरुंधतीं ध्रुवं चैव नभोमंद्राकिर्नीं तथा । खनासाग्रं च
चंद्रांकमायुर्हीनो न पश्यति ॥ पासुपंकादिषु न्यस्तं चरणं खंडितं यदि । खानांबुलिस-
गात्रस्य यस्यास्यं प्राक् प्रशुष्यति । गात्रेष्वार्द्रेषु सर्वेषु सूर्यादिव्यदर्शनम् ॥
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । पिहिते कर्णयुगले यस्य घोपानुपश्रुतिः ॥
अदर्शनं स्वशिरसः प्रतिर्विवे जलादिषु । छिद्रप्रतीतिश्छायाया स चिर नैव जीवति ॥ 20

यस्तु पश्यति वै स्वप्ने राजानं कुंजर हयम् । सुवर्णं वृषभं गवां कुटुंबं तस्य
वर्धते ॥ वृषं वाऽऽरुह्य तत्रस्यस्य जागरे धनासिः श्वेतसर्पेण दक्षिणभुजदंशे दशदिने
सहस्रधनलाभः जलस्थस्य वृश्चिकोरगप्रासे जयपुत्रधनानि प्रासादशैलारोहणे
समुद्रतरणे राज्यं तडागमध्ये पद्मपत्रेषु घृतपायसभोजने राज्यं बलाकाकुक्कुटी-
क्रौंचीदर्शने भार्याप्राप्तिः निगडैर्वधे बहुपाशबंधे वा पुत्रधनादीनि ॥ आसने शयने याने 25

शरीरे वाहने चूहे । ज्वरमाने त्रिबुध्पेठ तस्य मीः सवैतोमुष्ठी ॥ सूर्यर्षमंडलम्भानि
 रोगिणो रोगनाशोऽस्यस्य धनं सुरावधिरयोः पाने विप्रस्य विद्या शूद्रावेषं
 शुक्रांबरंगंधधारिण्या सुमगलियाऽऽर्किगने संपत्तिः अत्रपापुकोपालहृत्कामे
 धनं वृषभयुक्तरथादोहये धन इषिष्ठामे वेदातिः इषिपयापाने घृतकामे च वशा
 घृतमक्षणे श्लेशः भ्रैर्वेषने राज्यं मनुष्यस्य अरथमांसमक्षणे शर्तं कामः बाहुमक्षणे
 स्रहर्षं शीर्षमांसमक्षणे राज्यं वा सहस्रधनं वा सफेनहीरपाने सोमपाने
 गोधूमर्षामे धनकामः पशवर्षाने यज्ञः गौरसर्पपदर्शने कामः ॥ नागपर्वं अमेत्स्ये
 कर्पूरागमम तथा । चंदनं पांडुरं पुष्पं तस्य मीः सवैतोमुष्ठी ॥ सर्वाणि शुक्राम्पति-
 घोमनानि अर्पांसमसौदनतत्तत्तर्ष्यम् । सर्वाणि कृष्णाम्पतिर्निदितानि योहकि-
 ॥ देवश्रिज्जवाजिर्ष्यम् ॥ स्वप्नस्तु प्रथमे पाने वात्सर्यते फलप्रदः । द्वितीयेऽष्टमाक्षे
 तृतीये विमाक्षते चतुर्थे पाने माक्षते अक्षयोदये इत्याहाते सूर्योदये सप्तमः ॥

(pp. 388, 389) -

रिष्टसमुच्चयस्थगाथार्थानां वर्णानुक्रमसूची ।

(पू=पूर्वार्ध; उ=उत्तरार्ध; अ=प्रथमचरण; आ=द्वितीय-
चरण; इ=तृतीयचरण; ई=चतुर्थचरण)

N B The figures on the right indicate the numbers of the stanzas.

अद्गिह् णिह्णासो ३६. उ
अद्गुवो हि जुवाणो ८६. पू.
अंगुलि तह आलत्तय १४९ पू.
अक-च-ट त-प-ज-स वग्गा २२७. पू.
अक-च-ट-त-प-य-स वग्गा १६३. पू.
अक्खरपिंड विउण १६१. पू.
अक्खर होरा लग्गा १४९. उ.
अग्गिह् मग्गि(°ज्झि°)छं २०५. पू.
अच्छउ जीविय-मरण १०६ पू.
अट्टरेहच्छिण्णे २०४. पू.
अट्टमहाणम्मि ससी २४२. पू.
अट्टारह णेआह् २३४. उ.
अट्टावीसं मासे १०२. उ.
अट्टेव मुणह मासे १०३ पू.
अणुराहाए वीसं २४८. पू.
अद्धच्छायं पिच्छह् ७६ उ.
अग्निमित्तं जलविंदु ३४ पू.
अद्ग च जम्मपुव्व १०. पू.
अद्गं पि ज जि कज्जं १०६ उ.
अग्निभतर-वाहिरिया १३ पू.
अग्निभतरा कसाए १३ उ.
अरहंताइसुराणं १८६ पू.
अवकहडा मटपरता २३९. पू.
असि-कृतभगसद्दो १९२ पू.
असिय-सिय-रत्त पीया ६४. पू.
अस्सिणि-मरणी-कित्तिय- १६८ पू.
अह जीए संघीए १९८ पू.
अह जो जस्स य भत्तो ११७ पू.
अह पिच्छह् निअछाय ७९. पू.
अहर-नहा तह दसणा २७ पू.
अहवइ अग्गिफुलिगे ९१ पू.
अहव ह्नुओ आप्सह २४२. उ.

अहव मयंकविहीण ६६. पू.
अहवा कुणेइ छदी १२२. उ.
अहिमतिउण देह ८७. पू.
अहिमतिउण सुत्त ६३. पू.
अहिमतिय तिछेणं १४४. उ.
अहिमतिय मतेण १५१. पू.
अहिमतिय सयवार कसय- १५३. पू.
अहिमतिय सयवार पच्छा १५८. उ.

आराहणापढाय १५. पू.
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इअ अवकहडाचक्कं २४०. पू.
इअ अवकहडाचक्के २३८. उ.
इअ दिअहतएण विअ २५३. पू.
इअरच्छायारहिए ७२. उ.
इअवण्णगोमएण १५३. उ.
इअवीस चिय रिक्खे २५०. उ.
इच्छइ सो इह भालइ १४. उ.
इदि कहियं सद्गयं १९२. उ.
इदि अग्निअं सुमिणत्थं १३०. पू.
इदि अग्निथा णियछाया ८५. पू.
इदि रिट्टगण अग्निअं ४० पू.
इदि सच्छिहिदसरीरो १४. पू.
इय कहिय पच्चक्ख १३५. पू.
इय मतिअ सव्वगो ७१. पू.
इय मतेण मत्तिय ४४. पू.
इय मंत च जवतो १८३. उ.
इयरा[या]ण उवरि गओ २०८. उ.
इयरायाण उवरि २०६. उ.
इयर मतविहीण ११३. पू.
इयवण्णगाविदुद्धं १७०. पू.

उंवर विराड सुवर १०८. उ
 उचमदुर्म हि विच्छद् ४९. पु.
 उदपद्द ववारसरो २३१ उ
 उमिहो ममिहो धामिद् १२९ पु.
 उपरमिजासे मिह्ने ११९. व
 उपरमि वेविवर्म १०५. पु.
 उवरमि धूमछाव ६५. उ
 उववास-मोमहृत्तो ११ पु.

ऊने लक्ष्मिपुण्य(वने) ६१ उ

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 एगवमि मियच्छड ७ उ
 एगते सुहवेसे १९४ पु.
 एनिह ध्यापुद्रेसे ९५. उ
 एषावति श्विनाई १५१ पु.
 एषाई ताई कोप ५. उ
 एषं दो सिनिम विजे ९३ उ
 एषारस ह्यमि व २४० पु.
 एषं व होमविदिभो १११ उ
 एषं आयापुरिसो १ ७ पु.
 एषं विववा-निजर् १२१ पु.
 एषं शक्तिसरो मि २३९ पु.
 एषंमिहपरछपा ९५. पु.
 एषंमिहरोपेहि व ८. पु.
 एषंमिहं तु ममिर् ६० पु.
 एषंमिहा व अहा १८८ पु.

एषं वरेमि विसे १ उ
 एषि-सिन्नासामीषा ९ पु.
 एषु-सिचं व कसाव २४ पु.
 एषुज्जट मूमीपु १ ३ उ
 एषु-विहुरेहि रविवा ८९. व
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 एषावोसे अच व ३८ पु.
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 एर-वरव-आत्तु-मत्तव- ११६ पु.
 एर-वरकर्म व अहा ११५. पु.

एर-वरेमु व तोषं ३१ पु.
 एरुमुर्म वप्यदि १५८ पु.
 एरुमहीने वापह १०४ पु.
 एरुवर्न कारिज्ज २३ पु.
 एरुवगे वडमाई ११८ पु.
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 एरुवेहि उस्ताड ८२. व
 एरुवो ता(सा) उस्त सिद्धी १९८. व
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 एरुवे विरमोर् १४६ पु.
 एरुविसाप धीव १२८. उ
 एरुववडो इदिवणो १०४ पु.
 एरुव विसेसो विसद् ८५. उ
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 एरुव वसहे [मि] व वरुवे १९० पु.
 एरुव-हृदे-वेरुव-परिमा- १९१ उ
 एरुव-व("वृ") व मारवडो १०९ पु.
 एरुवोपजार् पच्छा १९३ उ

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एरुवविना वरुवेमाई ५१ पु.
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 एरुव वोरं वरुं ९ पु.
 एरुववि पसवमुवे २२४ उ
 एरुवविहीने सिद्धी १ १ पु.
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छत्ते(°त्तं) परिवार वा ११७. उ.
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जह दीसइ परिपुण्णं १०५. पू
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जह पिच्छइ ण हु वयणं १४७ पू
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ज जस्स जम्मरिक्ख २२०. उ
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जम्मि सणी णक्खत्ते २२४ पू
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जा धम्मो जिणदिट्ठणिच्छिदयये(°पए)२५९(अ)
जा नरसरीरछाया ७४ पू
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जिणवद्धमाणपुरओ १५० उ
जीवइ विसमेण रोहं १६२ उ,

जीवइ सुहसइेण १८४. उ.
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जीहा जल न मेलइ १४१. पू.
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जुण्ण(जाणु°) यपमाणतोए १४३. पू.
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जो गी(णी°)सेसमहीसनीतिकुसलो २५७(आ).
जोच्छइंसण-तक्क तक्किअ इम(°मई) २५७ (अ).
जो गियइ तस्स भणियं ४७. उ.
जो गियछायाविंवं ८२ पू
जो पिच्छइ निअछाया ७८. उ.
जो भिजइ सत्थेण १२७. पू
जो रयणीएँ पसुत्तो ११६. उ.
जो लेइ अणसणं चिअ २५२. उ.
जो सिद्धतमपारतीरसुनिही २५७ (इ).
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जो हु णिवुइइ सुमिणे १२९. उ.

ढंख-गय-वसह-रासह- १६६. पू.

णज्जति [य] निविअप्ये १०३. उ.
ण णिएइ तुगछाया १४०. उ.
णयणविहीणे दिट्ठे १०१. उ.
णयरभवार्णं मज्जे १७७. पू
णहजाण [अह]व दिणे २४३. पू
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ण हु पिच्छइ जो ससं १४३. उ.
णासग्गे करजुअळ १९५. पू.
णिसुणाह भणिजमाण १४८. उ

तं उ भणिजइ रिट्ट ४१. उ
त चिअ अणेअमेअं १८. उ.
त पक्खं जाणेजइ १९७ उ.
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तत्थिय दिणाइ मासा १५९. उ.

तस्स कुम्भिज्जह एवं ११ ङ
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 तस्स समिज्जह भाव ७१ ङ
 तस्स कहु होइ मरत्तं ३२ ङ
 तस्स कहु होइ मरत्तं ७८ ङ
 तस्स कहु होइ मरत्तं ५८ ङ
 तस्स कहु होइ मरत्तं ७९, ङ
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 तस्सुवरम्मि सत्तावं १० ङ
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 तह जोइज्जह सडत्तं १७२ प.
 तह नामस्स व रिक्खं २२१ ङ
 तह पुम्भज्जगुणीय २७१ ङ
 [तह प] अ-इ-उ-ए-ओ पंच २२७ ङ
 तह व कर्त्तवं पिच्छइ ८ ङ
 तह वि हु सुत्तं गच्छे २२१ प.
 तह वि हु संज्जमसेजो २५७ ङ
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 ता जीवइ इह विपदे ७५, ङ
 ता जीवइ बहुकालं १, ५, ङ
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 तादाज्जो रत्ति-पदं ५७ प.
 ता कहु पहावसमप १७१ ङ
 तावविण सो जीवइ २९, ङ
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 तुळपाई सवत्तावं २३१ ङ
 ते अत्तुदा विविट्ठ १८८, ङ
 तेजेदं इत्तं विट्ठुज्जमहना २५८ (ई)
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 तो मरइ व संवेदो २२१ ङ

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 धदं कोज्जज्जकं ३ प.

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 इविज्जगविसाई विज्जि १२३ प.
 इह-अधिपसु मरत्तं १६९, प.

इज्जपा इवति कसपा ३७ ङ
 इह विमइ अस्सिमि(°धी) २ २७७ प.
 इह विमइ उत्तराप २७९ प.
 इह विपइ मीगसिरम्मि अ २७५, प.
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 वाविज्जगविसाइ छावा १७२ ङ
 विमहाई इवइ भाव ३८ ङ
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 विज्जसत्तपण मक् १३३ ङ
 विज्जवत्तं विट्ठो ५७ ङ
 विपहत्तं व वत्तं ८१ ङ
 विम्भसिही पक्कंजो ५९ प.
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 वीसेइ इवत्तसरो २३२ ङ
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 वुत्तं काई व(°)वा २२१ प.
 वुत्तंज ववरि पावइ २ ङ
 वुरत्त-इरि-वुत्तवहम्मि व २१३ प.
 वुत्तम्मि मत्तुलको १२ प.
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 इत्तिइ त होइ सुम्मिं ११२ प.
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 पूलस्स पग्गवाळे २७१ प.
 वेवइ अत्तिपविहत्तं १८ ङ
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धय-धूम-सीह-साण- २०५. उ.
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 धावंति हु गहिपुण ६२. उ.
 धिदिणासो सददिणासो ३६. पू
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 धूमायत पिच्छह ५५ पू
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 नक्खत्तं तह रासी २३७. पू
 नट्ठो भग्गो अ मवो १८७ पू
 नवनवह सहस्साहं ७. उ.
 नव नव विंदु तिवार २२० पू
 न सुणेह कलघोसं २९ उ.
 नहरोमाहं सडदि य २१ उ.
 न हु एह गाढवधं २३. उ.
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 न हु पिच्छह नियजीहा ३७ पू
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 नाऊणं आएसं २१८. उ
 नाणाभेअविभिन्नं ४२. पू
 नाणाभेयविभिन्न १४८ पू
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 नायव्वा सा पयढा ७३ उ
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रिष्टसमुच्चयगतशब्दानां वर्णानुक्रमसूची ।

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N B Figures in deep black indicate the numbers of the pages of the Introduction and the remaining figures indicate the numbers of the stanzas.

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Addenda et Corrigenda

Read compiler	for compiler	on page	14, 34th. & 35th. lines	(Intro.)
” भुजान	” भुजन्	” ”	5, 24th. stanza	(Sanskrit Chāyā)
” कूर	” कुर	” ”	11, 61st.	”
” गृहीतेन	” गृहितेन	” ”	11, 62nd.	”
” च्छाया	” छाया	” ”	16, 87th	”
” उद्धृत्य	” उद्धृत्य	” ”	28, 158th	”
” दृष्टाश्च	” दृष्टाश्च	” ”	31, 176th	”
” ज्ञापयित्वा	” ज्ञापयित्वा	” ”	32, 182nd	”
” पहायसमयमिह	” पहायसमयमि	” ”	33, 183rd	(Text)
” शेषायाना	” शेषायाना	” ”	37, 210th.	(Sanskrit Chāyā)
” वागीशराजन्य	” वागीश्वरापन्नक	” ”	45, 258th	”
” महार्थ	” महदर्थ	” ”	45, 258th.	”
” who was the lord of the lords of learning	” who had resorted to the lord of learning	” ”	68, 258th.	(Eng. Trans.)
” <i>Adbhuta</i>	” <i>Adbhūta</i>	” ”	69, 29th. line	(Notes)
” rights	” rights	” ”	70, 1st	”
” predominantly	” predominantly	” ”	71, 36th	”
” पापैर्मु-	” पापैर्मु-	” ”	76, 34th.	”
” 95	” 15	” ”	79, 4th	”
” <i>Āyacakka</i>	” <i>Āyacakka</i>	” ”	80, 32nd	”
” <i>AS</i>	” <i>AS</i>	” ”	83, 28th	”
” ”	” ”	” ”	84, 16th.	”
” <i>Āyas</i>	” <i>Āyas</i>	” ”	86, 24th	”
” <i>AS</i>	” <i>AS</i>	” ”	87, 6th	”
” ”	” ”	” ”	87, 21st	”
” ”	” ”	” ”	88, 4th	”
” <i>Āyacakka</i>	” <i>Āyacakka</i>	” ”	91, 27th	”
Add but if we take it as वागीशराजन्य, solve it as वागीशाना राजन्य		” ”	93, 31st.	”

Read Vol. 12, no. 1 for Vol. 11	on page 94, 6th. line (Notes)
” वाम्बुं वाम्बुं	” ” 105, 12th. ” (Appendix)
” गृहीये ” लहीये	” ” 107, 8th. , ”
” अजह १११ ” अजह ११२	” ” 121, 37th. ” (Index)

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